RELIGIOUS EDUCATION

A platform for the Free Discussion of Issues in the Field of Religion and Their Bearing on Education

July - August 1959



PRACTITIONERS OF RELIGIOUS EDUCATION
A Symposium

THE CONCEPT OF THE DEVIL VERSUS MODERN
PERSECUTIONS

CHURCH ATTENDANCE AND AUTHORITARIANISM

RETENTION OF RELIGIOUS KNOWLEDGE

BOOK REVIEWS

Religious Education

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HERMAN E. WORNOM, General Secretary, 545 West 111th Street, New York 25, N. Y. RANDOLPH C. MILLER, Editor 409 Prospect Street, New Haven 11, Conn.

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The Religious Education Association

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EDITORIAL

THIS ISSUE is being put together in terms of make-up and reading of galley proofs at a summer conference for secondary school girls. The topic of the conference is "Images of Man," and one of the books placed in the hands of the leaders is What Is the Nature of Man? These girls have been working on the problem of the Christian view of man in the American scene, using Bible study each day as a basis for understanding the dialogue between their Christian faith and what they see in their everyday world. It has been exciting to work with them as they struggle to obtain a deeper comprehension of their Biblical faith and to see its relevance for their lives. It has been interesting to compare the various Protestant and Roman Catholic translations of Bible passages, to take part in worship in the tradition of the Friends, in the manner of the Episcopal Communion service, and in the Presbyterian form of morning worship.

Such a conference did not provide much time for correcting galleys, and four of the girls did this for the editor during their free time, while he worked on the make-up. As usual, he had more material than he could fit into 80 pages, and therefore some excellent contributions to the symposium have had to be postponed to a later issue.

OUR SYMPOSIUM deals with the practical side of the work of the religious educator, who is to be found in churches and synagogues, in parish schools, and in administrative positions. Our six contributors have approached their topics with limitations placed upon them by the editor, and other aspects of the topic are in the articles which have been postponed.

Mark Graubard's article is an unusual one. We have wanted to print it for some time, but no room was available. Now you can read his insights concerning witchcraft and what this means in terms of modern persecutions. Jack Frymier and Sister Josephina provide additional material on research which did not get into the May-June issue.

THERE ARE some important book reviews in this issue. Your attention should be called to Father Thomas' review of Parochial School: A Sociological Study, by Joseph H. Fichter, S.J. Maurice Friedman and Patrick Skehan have evaluated the treatment of Martin Buber in The Bridge, Volume III, and their reactions indicate that everyone does not have the same interpretation of Buber's thought. Martin Price's review of Literature and Belief will be of particular interest to those in religion and higher education. James Gustafson's interpretation of Joachim Wach's The Comparative Study of Religions is important.

Beginning on September 1, the acting editor will be the Rev. Robert H. Anderson, Jr., and all correspondence about articles and reviews should go to him after that date. He may be reached at the same editorial office, 409 Prospect St., New Haven 11, Connecticut. He will serve until September 1, 1960.

-The Editor.

Practitioners of Religious Education

A SYMPOSIUM

The front line of religious education is held by those men and women who do the teaching and administering where the communication of religious truth takes place. They are teaching in synagogues and churches, in parochial and secular schools, in colleges and universities; and they are being supervised by principals, directors, and officials from headquarters who share the responsibility for an effective teaching ministry. Some of these jobs are described, analyzed, and evaluated in this symposium.

- THE EDITOR

SISTERS AS PRACTITIONERS IN THE TEACHING OF RELIGION

Sister Ritamary Bradley, C.H.M.

Editor, Sister Formation Bulletin

MEMBERS OF THE Catholic Sisterhoods are practitioners in the teaching of religion when they instruct in Catholic doctrine and morals; when they teach other subjects, in a curriculum penetrated by moral and spiritual values; and when they teach in their own persons through the commitments of their way of life as dedicated women.

These three ways of teaching religion have differences and degrees. They are all best understood against some brief background of the purpose and history of the American Sisterhoods.

In 1905 Archbishop John Ireland, then in charge of a vast missionary see centered at St. Paul, Minnesota, summed up this three-fold action of teaching Sisters in an address to a Congregation known as the Sisters of St. Joseph:

The Church is always the teacher of religious truth but frequently also it is the teacher of secular knowledge. At times, no other agencies are at hand to impart secular knowledge; and the Church is impelled in charity to take to itself the great social work of the upbuilding of the human mind. At times, also, faith and morals are imperiled unless secular knowledge is communicated through the same channels as religious truth, and the

Church must in fulfillment of her religious mission become the teacher of human science as well as of doctrine and morals.¹

The Archbishop's statement was at once a record of some historical facts in America and a prophecy of the future. The statement is history because in carrying out their religious mission American Sisterhoods were interwoven into the New World drama of growth and progress. There are now 437 separately governed groups of Sisters, totalling 164,575 members. Out of these, 412 groups, totalling 95,919 women, include teaching as their sole public work, or one of several works. These many congregations were founded to teach religion and to aid in "the great social work of the upbuilding of the human mind" or, in the words of the statement of purpose of one of the early foundations: "to sow the seeds of useful knowledge."

One hundred thirty-eight of these groups of Sisters, now having a combined membership of 69,961, are American in origin, in the needs that brought them into being, and in the developments that have marked

^{&#}x27;Archbishop John Ireland, "A Catholic Sister-hood in the Northwest," The Church and Modern Society (St. Paul: The Pioneer Press Mfg. Depts., 1905), II, 291.

their growth over the decades. The greater number of the remaining congregations sprang up from a small nucleus of immigrants who came to America side by side with other persons, likewise committed to cultivating old ideals in new soil.

THE ANNALS and records of the American Sisters show how intricately their history is interwoven with that of the New World. The Ursuline Nuns arrived in Ouebec to establish the first convent in America in 1639. The first convent within the present limits of the United States was opened in New Orleans by the Ursulines in 1727, and they established hospitals, schools, and an academy in quick sequence. The first American foundress, Mother Seton, began a school in Baltimore in 1808, and another community was founded in a log cabin school in Kentucky in 1812. About 1843 a handful of women in a nursing congregation - the Religious Sisters of Mercy - added teaching to their work because, as it was officially declared, "it is also a work of mercy to instruct both the poor and the rich." By 1846 this group had reached Chicago, where they established the first five parochial schools, the first night school for adults, and some hospitals.

Other Sisterhoods were spreading into the territories, either to establish schools for the Indians, or to educate the children of westward-moving colonies of European Catholics. In the horse or ox-drawn wagons, covered with duck canvas, in steamboats, later in the first railway cars, great numbers of Sisters traveled to the frontier towns and settlements. Known by their veils, fluted caps, or winged coronets, they were welcomed by people of all faiths. Like their fellow pioneers they used their packing boxes as their first furniture, and salt pork and buffalo meat as their food. Some of them taught in lonely island wildernesses on unexplored rivers, where only the birch canoes had penetrated.

With the first government caravans Sisters passed over the Santa Fe trail as early as 1852. Not all survived the hardships of the journeys nor the violence of Indian raids; and a few young Sisters, between the

ages of nineteen and twenty-five, were left entombed on the borderlines between savagery and civilization. A few groups fled from the East to western frontiers, escaping from the violence of the anti-American Know-Nothings, who included Sisters in their attacks on evidences of organized religion, and burned convents and schools. With the outbreak of the cholera and smallpox plagues, Sisters were called upon to go into the homes of the poor to nurse the sick and console the dying. Sisters built log and brick and adobe hospitals near the railroad camps and in the mining settlements, now the sites of large cities, or of the half-effaced memory of ghost towns. Sisters lent the strength of their pioneer hands even to the carpentry and masonry when the needs were most pressing.

Tributes to the Sisters' self-sacrifice and skill went into the print of the first territorial newspapers. Railroads gave their names and financial aid for the erection of hospitals and asylums, staffed by Sisters, and later gave free rides in their cabooses to Sisters soliciting funds to build academies and colleges. Counties in the newly-admitted states here and there made records of small disbursements paid out to Sisters, for their care of the needy and afflicted of all faiths, until state-sponsored institutions could be organized. Meanwhile, the Sisters taught religion on Sundays and recorded in their account books the fees paid by boarding students in the free schools, and the slight tuition charges in the others. It was by such means that American Sisters first became an integral part of the development of America and its religious education.

I

The first call for the Sisters' services is in the formal teaching of religion. Wherever there are schools conducted by Sisters, there are organized classes for imparting the doctrine and the system of morality of the Catholic Church. The extent of the Sisters' classroom teaching of religion can be gauged in large part by the number of institutions conducted by Sisters, for even in those schools where priests and lay persons share in the teaching of religion classes, the

Sisters participate, at least indirectly, by such means as curriculum construction.

Sisters at the present time conduct elementary schools enrolling 3,562,294 students, secondary schools enrolling 513,011 students, and 118 colleges enrolling 53,970 students.² Large numbers of Sisters are engaged in full or part-time teaching of religion classes, organized within parishes over the weekend, in after-school classes, or in summer vacation schools.

Traditionally, elementary Catholic religion teaching has been by means of the catechism. Catechisms admit of considerable variety in method of presentations, but they are all fundamentally designed to put a certain amount of religious knowledge into the learner's head, as well as to bring some influence to bear on his heart and will. The notion of the catechism as merely a question and answer book for rote memorization is a mistaken view. However, catechisms do present a certain body of doctrine in direct exposition, and are, therefore, to be distinguished from the books of theology, which offer demonstrations with the aid of philosophy. Catechisms present the essentials of Catholic doctrine to persons of all age levels and, thereby, aid greatly in safeguarding the unity of doctrine in Catholicism.

THERE ARE MANY kinds of catechisms, and there are widespread efforts to improve these books, especially in their psychological approach to the child, in their showing of the applicability of religious truths to daily life, in their offering of safeguards to the child in the midst of present moral dangers, and in their adaptations to present-day spiritual needs. Where contemporary methods of education have offered constructive helps for teaching, the catechisms have made use of such advances, so that there are, for example, catechisms organized according to units of study and correlated with effective audio-visual aids. Always, though, an effort is made to imprint deeply on the child's

mind and heart the story of God's dealings with man from the beginning of creation to the end of time.

On the secondary school level, and especially on the collegiate level, there is progressing adaptation of the manner of teaching religion to meet the developing intelligence of the learner. Sisters teach some of the college courses in theology, and for such assignments it is necessary that they have background preparation in both philosophy and theology, in order to offer the kind of demonstrations that theology as a science demands. Here, too, as the Catholic catechism is sometimes mistakenly thought of as only a question and answer book, so the theology course is sometimes believed to be only a manual of syllogisms, but this second view likewise is a misconception. The demonstrations of theology embrace reasonedout conclusions from principles accepted in revelation, and a total system of philosophy (not some stereotypes from logic) provides the needed complement in the sacred sciences.

In advanced courses in religion and theology there is also progression to harmonize with the expanding experience and developing personalities of young people. Special efforts have been made within recent years to sow the seeds of a sense of moral responsibility for action within society, to assure right and just economies, respect for individuals, families, and larger social units, for the right ordering of international affairs, and for all decisions and policies that affect the common good.

In summary, the teaching of religion is judged to be effective, not only in the measure of the intellectual understanding achieved by the students at all age levels, but also in the degree to which they associate themselves to the life of the church, and demonstrate moral maturity in their lives. They are to be led to exercise responsibility as Christians on the temporal plane, too, if they are to realize their spiritual destiny in the fullest sense.

TT

The Sister's work in formally teaching religion in classrooms and catechetical cen-

^aSister Rose Matthew, I.H.M., "Sister Teachers in the United States," *Planning for the Formation of Sisters*. Ed. Sister Ritamary, C.H.M. (New York: Fordham University Press, 1958).

ters is easily defined, and the purpose and means are clear-cut. It is a little more difficult to set forth how the Sister is a teacher of religion while she is teaching other subjects—such as literature, science, mathematics, or history.

It would be a mistake to think that the schools conducted by Sisters hold in low esteem or relegate to an inferior position the strictly academic tasks. The objectives of the intellectual order, the special and immediate end of teaching, on the contrary, receive from their spiritual orientation, a deeper meaning, a solidity, and an increased force. Sisters strive to transmit a human culture of the same excellence as that of other schools, on the basis of the quality of the studies and the service the schools render to the civic community.

If there is a question of subject matter that depends for its meaning partially on truths about man's origin, his immortality, his human spirit, his dependence on God, his moral and social obligations, the Sisterteacher will assert these beliefs in proper relation to the problems being directly studied. Elsewhere in the curriculum (both in her own program and in that of her students, if they go on for higher studies) there will be a time and a place to examine these questions in the light of both philosophical and theological method. But in any given course (and more readily in some than in others) these basic philosophic and religious principles may be called into play, without detriment to the human and intellectual values which they may penetrate or which they may illumine.

THE SISTER is never called upon to do violence to the independence of any of these other courses in order to inject moral reasonings into them, or to strain out of them doubtful relations with revealed religion, for in the curriculum wherein the Sister teaches, there is always explicit provision for the teaching of morals and doctrine; and she knows that this important area will not be neglected in the total education of her students.

The Sister believes that her work of

awakening minds is something to be treated seriously in its own right, no matter what the subject she may be called upon to teach, and no matter how restricted may be the relations to doctrine or morals involved. She thinks that a mind that is intellectually alive is to be valued as a high type of human good, worthy of cultivation and esteem in its own right. She thinks that a student with such a cultivated mind is more capable than is the merely passive learner of reaching out to new and fruitful applications of truth for the good of society. She regards the intellectually active mind as good seedground for the faith, for the voluntary intellectual acceptance of the truths revealed by God.

In some instances the Sister will be teaching about topics that can be approached and validated either in religious sciences or in philosophical ones. The Sister is part of a long tradition in education that recognizes distinct modes of knowing and distinct kinds of evidence among the various disciplines - natural science, humanistic studies, social science, theological science, and philosophical science. When confronted with certain truths - such as the existence of God, the nature of the human spirit, and the obligations of a natural moral law governing individuals and nations - the Sister is interested in the approaches to these problems possible in philosophy as well as in theology. She is interested in knowing, and in passing on to her students, vigorous intellectual discoveries and validations of these truths within the methods of human sciences in those disciplines not directly dependent on revealed religion. The Sister is mainly interested in this area because if she holds these important conclusions by means of a science that she shares with others not of her faith, she can communicate with those others intelligently on matters that give her a contact with some of the deepest problems of man and society. Whether or not the Sister herself has many such contacts with society, she is preparing her students to carry moral and spiritual values into their environment; and she hopes they will be articulate about these vital matters

in a real communication and dialogue with persons of all religious beliefs.

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The third way in which the Sister teaches religion is by bearing witness in her person to certain basic commitments that spring

from religious convictions.

It is popular now to carry on cultural exchanges, or exhibits, to help remote countries understand their distinctive ideologies. The Catholic Church looks on the Sister's way of life as a kind of exhibit piece, concretizing a belief in the reality of an invisible supernatural life and of life after death. The garb or habit of the Sisters sums this up in a way that somehow seems to reach the minds of the youngest Catholic children, confronted daily with a Sister in the same kind of dress. The habit succeeds in conveying to the child that Sister does not think enough of this passing world to wear its distinctive clothes, and that Sister belongs to the invisible God for whose love she is willing to make renunciations. This example before the eyes of the child reinforces Sister's lesson that we are all travelers here, not really at home yet, waiting for the kingdom of heaven where we shall put on a different appearance and a different way of

KNOWING THE far-reaching influence of the personality of the teacher, the Sister strives for a high degree of personal integration and awareness of goals. Because of a personal love for God she embodies in choices, made reflectively and for a lifetime, a three-fold self-dedication, which opposes the options of the world about her, when that world organizes its energies and activities around greed, gluttonous desire for pleasure, and disordered self-aggrandizement. These promises are her vows. These vows are basically positive promises, for the Sister has no disdain for rightly-used material goods, and she admires women who devote themselves in marriage to their own families, and persons who direct their independence to self-chosen goals of high value. But a Sister tries to do more than she might otherwise do. She takes a vow of poverty,

restricting her use of property, to make clear that the treasures of heaven are greater than those of earth. She takes a vow renouncing marriage, so that she can dedicate herself to everybody in a service motivated by love of Christ, who has taken the church for his bride. And she takes a vow of obedience, so that she can be freely sent on missions of mercy to manifest the redeeming Providence of God.

The habit and the religious commitments to which the Sister's unusual way of life bears witness show visibly that the supreme object of the Catholic school is eternal life for the students confided to the care of the teachers. The professional role of these same teachers, whose way of life will be imitated in its entirety by only a few, is intended to help the students maintain in human affairs a certain balance, a certain immunity from excess, and a fidelity to their best selves.

As there is sometimes a materialism where there is nothing to eat, so there is, paradoxically, a spirituality which draws closer to man's concern with the temporal city. The Sister, in the midst of the modern frenzy for success, tries to equip children and young people with the power to make judgments about what things are true or false, good or bad, lawful or unlawful. She tries to develop in students a degree of self-mastery, that will enable them to conserve their human and Christian dignity, while gathering in and using all that falls within the ambient of that dignity.

The Sister is to regard her work as part of a community of action with many others, both those of her own faith and with all persons concerned with the common good. Her goal is to help realize a Christian kind of culture in the milieu where she serves. To do this she is expected to enter into her work with intelligence, imagination, enthus-

iasm, and ingenuity.

Sisters look on their life of teaching as a spiritual work of mercy, responding, by instruction, counsel, patience, and prayer, to the intellectual, moral, physical, emotional, and spiritual needs of the student. The Sister tries constantly to maintain an integra-

tion between her contact with God in the boundless life of eternity and her involvement in that life in the passage of days, weeks, and years. In prayer she praises God as infinitely wise and good; and in action she tries to face up to the mystery of each day's trying events: to the encounter with the unloved, hostile child, bewildered because father and mother have abandoned him in a roadside motel; or to the problems of the young drug-addict, made cruel and clever by the goading appetite for apathy. Sisters try to bear witness to the general law of charity and to show forth how this law comes into focus in their consecration to God, and how this same law engages them in a service for others. In these ways, Sisters teach religion by their lives.

In order to help Sisters in the United States perform their three-part task of teaching religion more effectively, the Sister Formation Conference was organized in 1952. Operating within the National Catholic Educational Association, the Conference is a cooperative association of independent groups of Sisters engaged in services affecting the public. The Sister Formation movement, primarily devoted to improving the preparation of Sisters, was made necessary by the many social and technological changes affecting the Sisters' tasks and likely to be affecting them in the future.

The Conferences have important parallels with the professional standards commissions of the National Education Association and with similar groups working for the upgrading of the professions. At the same time that Sister Formation has interests in common with such groups, the Conferences have some objectives and emphases unique to their own kind of membership. For example, the sisterhoods have a special interest in the preparation of teachers, since Sister-teachers remain in the profession for life and are available for assignments in widely-distributed regions and localities where professional requirements for certification are divergent. Sisters will also have special inservice needs and opportunities, different from those of other members of the teaching profession.

IN ITS STRUCTURAL organization the Sister Formation Conferences provide for communication on both the national and regional levels. An official quarterly, the Sister Formation Bulletin, initiated in 1954, circulates to over 5,000 subscribers, including readers in thirty-seven foreign countries. Annual proceedings are making available in permanent form the best papers of the regional conferences, and a national directory of Catholic women's colleges tabulates opportunities for the education of Sisters through cooperation among different congregations. Since 1957, a secretariat in Washington, D. C., has offered consultative and lecture services to the congregations studying or revising their programs for the preparation of their members. A number of research projects on a national scale have been undertaken, with some already published and others in progress.

In the Summer of 1956, the Sister Formation Conferences, with assistance from the Fund for the Advancement of Education, held a curriculum workshop at Everett. Washington. The purpose of the workshop was the drawing up of objectives, sequences, and pattern course plans in a college degree program suited to the needs of Sister teachers, nurses, and social workers. This college program was considered in view of the total development of the Sister who will serve in

a professional role.

The somewhat unfamiliar term "Sister Formation" was adopted and used widely to embody a concern with the total and unified education of the young Sister. The broad ends of Sister Formation were stated to be (1) religious formation and (2) intellectual formation and (3) the planned integration of these two, in order to produce a religious teacher (or other professional person) who would be effective individually and socially. In stating these objectives the workshop members had in mind not only the professional needs arising from today's society, but also the needs of the religious woman, whose training comes partially under the legislation of the Catholic Church. Traditionally, after a short period of orientation - now usually an academic year - the young Sister spends a full year in intense religious preparation for her life work and during that period receives an ascetical training designed to give her self-mastery, to direct and stabilize her religious motivation, and to bring her spiritual capabilities to their best development. This one-year interruption of the Sister's contacts with outsiders and with what might otherwise be the expected sequence of her collegiate studies was utilized by the planners at the Everett Workshop to strengthen the total program of pre-service preparation of Sisters. The first year of college work looks forward to this retreat to make it most effective, and the succeeding semesters blend with the new maturity the year produces and bring the Sister by gradual stages back into association with the milieu which she hopes to aid with new vigor and constructiveness.

Specifically the Everett Workshop interpreted its task as the planning of a college curriculum which would aid in developing the Sister as a person and would therefore be primarily a liberal arts education. Negatively, this meant planning in such a way as to eliminate the excessive number of professional education courses, which were often repetitious and the result of the uncoordinated planning of many agencies. Positively, it meant setting up a pattern curriculum which would in its own way strengthen the Sister's spiritual formation and in turn be strengthened by it. It meant directing the liberalizing objectives of the curricula generally offered in Catholic liberal arts colleges towards the particular role and aim in life of Sisters.

In making adaptations from the curricula and objectives of the Catholic liberal arts college, the writers of the Everett Report produced a program of more than ordinary difficulty. They assigned special importance to philosophy and theology in the program for Sisters, avoiding, at the same time, merely duplicating the course offerings traditional in seminaries for priests. All fields of study are viewed in the Report, not

as a body of truths to be organized and remembered, but as different ways of thinking or different methods of coming to know reality and of achieving understanding and certitude. In this connection it may be mentioned that the same general education is planned for teachers on the elementary and secondary level and for persons in nursing and social work, so that professional courses can grow out of a common fund of understanding and experiences. Some selection of subject matter is made in view of strengthening professional courses, especially two "configurations" of studies, one related to the human person and the other devoted to the behavioral sciences. Within these areas the behavioral sciences, with their descriptions and analyses of how man acts and why he acts, are brought into fruitful contact with the normative sciences, which show no less demonstratively - how man should act. These two sequences were called "configurations" in anticipation of the mutual illumination the separate courses throw on a common problem. In order to give depth and quality to the matter usually touched on in the wide spread of education courses, use is made in a "professional semester" of the insights into the human situation, the understandings of psychology, and the theories of learning and knowledge gained in these preliminary sequences. Greater quality and depth is thereby added to the professional courses, which are taught last in the Everett

THROUGHOUT HER professional training the Sister learns some of the conditions and expectancies of the modern world that make a special call on her for teaching as a work of mercy. In a second Sister Formation Workshop, held at Marquette University in 1958, further inquiry was made about the role of the religious Sister in the modern world. Here attention was directed to special problems and opportunities in the Sister's present and future mission. Two characteristics of modern society - a combination of weakness and strength - were cited in the inquiry. First, there is a bewildering superficiality in today's world. But, in the second place, this weakness leads some minds to be keenly aware of the thirst for truth that underlies much human activity, and to be fearful of the dangers of functional illiteracy in an unreflecting society. These explorations of the temper of the world in which we live were made in view of the varied functions of Sisters who are teachers and professors, Sisters who are nurses, doctors, clinical psychologists, and social workers, and Sisters who perform services attached in many direct and indirect ways to the schools and other teaching agencies.

AT THIS POINT the Sister draws again on one of the important principles of the Everett Report: that in achieving such a unified view, no single academic "method" will suffice to simplify the world of man or matter so that the knower by a single approach has a satisfying and integrated grasp of the whole. The writers of the Report show that they believe that each method of penetrating things, each variation of the dialogue between man and the things he wishes to know or experience, reveals a different "face" of the universe. Technological methods will not be condemned, but if learners are limited to such a view, they will be cut off from the profound realities of organic life, and from the living realities of the individual and of society. On the other hand, if learners are given in their development opportunities for matured metaphysical and humanistic thinking, they may be disposed for "assent and admiration before the imposing reality to which we have been elevated by Jesus Christ through his incarnation, redemption, revelation, and grace." The Sister, then, sees as a possible part of her religious mission to mankind the need to be able to use the truths of the natural order to dispose the human mind for a better understanding of what God has made known.

Thus, in summary, it may be said that through her conviction of the primacy of the spiritual, united to her perception of the good in human and temporal values, the Sister fulfills her mission as a teacher of religion. Her personality, fixed in certain commitments and stably integrated through high goals, is a teaching force in itself. To realize the full potential of her role the Sister is finding help in the cooperative study of teacher preparation through the Sister Formation Conference. In this organization she has a medium for constructive selfcriticism, for timely evaluation of tradition, for judicious assimilation of modern thought and research, for cooperative, creative action on problems of teaching in today's world.

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PROBLEMS OF A LONELY MAN: THE PRACTITIONER IN JEWISH EDUCATION

Eliezer Krumbein

University of Chicago, and Curriculum Consultant at Emanuel Congregation Religious School, Chicago, Ill.

THIS PAPER will first discuss briefly the tasks of the practitioner and his diverse background and training. Four major themes around which the practitioner's problems revolve are then described and recommendations for the creative treatment of these themes are outlined. The issue of religious survival in our sensate culture is then briefly treated as it affects the practitioner of Jewish education.

INTRODUCTION

The practitioner—a jack of many trades. As in so many other areas of general and religious education, the practitioner in Jewish education is a jack of many trades. Man or woman, professional or volunteer, layman or rabbi, he is at once a constructor of curriculum, administrator, teacher, librarian, community and subject matter resource expert, budget officer (and perhaps fund

raiser), group worker, adult educator, as well as part-time secretary, caretaker, bus-driver — and more. In short, he lives a varied, exciting, and sometimes hectic life.

Increasingly, the practitioner in Jewish education is employed in a local synagogue. He is less frequently in a communal school. although in increasing numbers he may be associated with a Jewish day school at which both secular and religious subject matter is taught. While his number is not great, the professional qualification and the contribution of the educator associated with communal boards or bureaus of Jewish education, and with educational departments of national synagogue groups, have stood at a high standard for the field of Jewish education. He may also be associated with Jewish student organizations on college campuses.

The tasks of the practitioner are primarily those of administrator and teacher. Let us examine briefly the isolated social role of the Jewish educator as he performs his duties.

The practitioner as administrator. The administrator of Jewish education is often a lonely man. While he may work with professionally trained teachers who devote half or full time to Jewish education in some schools, he is often the only person in his school or congregation who is consistently concerned with Jewish education. Oftentimes, his interest is not full time and he may even be a volunteer. While many a person concerned with inculcating religious values and learning stands alone in our culture, the literal isolation of many practitioners in this field merely emphasizes this loneliness and makes more acute the practitioners' problems of creating and administering programs of religious education.

The practitioner as teacher. The teacher in Jewish education is frequently just as isolated. He may be the only teacher of Hebrew in his community. Or he may be associated with other volunteer teachers who work with a given child from one to ten hours weekly within the most casual of administrative frameworks called a Sunday School or Religious School. Perhaps, more

than in any other kind of school in our culture, the religious school teacher is a lonely worker, dependent on his own ingenuity, resources and stimulation — oftentimes working without effective critique

and supervision.

The practitioner's preparation for his task. The educational background of the practitioner may constitute a real concern. Much of Jewish education in this country has been an attempted transplant of education conceived in other lands under radically different social conditions. The practitioner who is well trained in areas of subject matter may have typically received this training in a very parochial setting with whose goals he is no longer sympathetic, or toward which he is downright hostile. In any case, he may have had no training or supervision in interpreting the tradition in our present social context. Or our practitioner may be a man with little or no training in Jewish studies and with little understanding of the problems of religious instruction, who finds himself volitionally or willy-nilly associated with Jewish education - and not adequate to the task.

As will be indicated below, many practitioners have successfully resolved their personal and professional feelings toward Judaism and are effectively coping with problems of administration and instruction. Others, however, find themselves confused as Jews, isolated as educators, and inadequate to their complex task. Aside, however, from these problems, what are the major themes around which the practitioner's problems revolve?

FOUR MAJOR PROBLEM AREAS

Problems of Jewish educators tend to revolve around four themes: (1) curriculum content and goals of instruction; (2) objectives that can be evaluated; (3) participation of laymen, educators and rabbis in educational programming; and (4) administration and personnel.

1. Curriculum Content and Goals of Instruction

Several years ago, the Commission on Jewish Education of the Union of American Hebrew Congregations adopted a statement of Aims and Principles which declared, in part: "It is our duty, above all, to establish in the child a firm conviction of God's presence, His beneficent governance of the universe, His infinity and yet His nearness to every searching heart. This is the ultimate aim of all our education and the test of its effectiveness. No subject matter belongs in our curriculum unless it be related to this essential purpose." (Italics mine)

Trend toward theology. Writing in a similar vein in a recent issue of Religious Education, Rabbi Eugene Borowitz, Director of Religious Education for the Commission on Jewish Education, applauded a changing emphasis in Jewish education away from what he characterized as humanistic education oriented toward psychology and education, and directed instead toward a more theologically oriented Jewish education. Jewish education, it would appear, is tending toward a greater centrality of religious content, rather than general culture.

As a practitioner who has participated in this changing emphasis, I am pleased to note the cheering, but I am not unmindful of the attendant problems. An example of the difficulty of gaining agreement on a theology to be taught in Jewish schools is illustrated in the following anecdote. In the fall of 1958, the Chicago Board of Jewish Education presented a Sunday School Teachers' Conference on the subject, The Concept of God. For many it was stimulating and worthwhile.

Little agreement on the God concept among colleagues. Several prominent rabbis were asked to prepare formal statements on their concept of God. Each paper was then to be discussed in an individual seminar. A comparison of the prepared papers indicated little agreement among them. Each of the papers, however, was, in general, internally consistent and well formulated, even if the language of some was more like a legal brief than a religious document. However, when the authors of the papers or their apostles began to elaborate and interpret the papers in seminar sessions, what emerged were discussions which were gen-

erally unrelated to, or confusions of, the prepared documents which they were to elaborate. Little theology emerged from that conference which would be helpful to the teacher. Indeed, perhaps the reason for the absence of theology was, as one speaker indicated, that Judaism has no theology — only a very broad, a very general, and an often changing mainstream of tradition.

Now, if our constructors of curriculum believe we must teach theology to children, what is the agreed-upon core of theology which we will teach? And the diversity of view, and the confused rigidity of thought indicated on the part of some for the God concept filters down to every possible area of the curriculum. How can we go about determining broad areas of curriculum which will be faithful to the mainstream of the tradition, and at the same time, functional in the lives of children today?

Scholarship is not enough. It is the author's view that a scholarly understanding of the core of Judaism, however broad and however precise, is insufficient in determining the curriculum of the Jewish school. Conversely, without a broad understanding, the curriculum of the school cannot function. However, in addition to an authentic view of the tradition, several essential factors are required in the construction of a meaningful core curriculum in Jewish education. These are: educational objectives which can be evaluated; norms for Jewish and religious educational readiness; curriculum research in the methods of learning and instruction; excellent programs of supervised teacher training and administrative training; cooperative pupil, parent, educator and rabbinic curriculum planning; and an understanding of the methods of experience as a key device in motivating the learner and in making learning meaningful. Let us elaborate the last of these, the method of experience at this time. The other concepts will be further discussed below among the problems of the practitioner.

Essential experiences in the Jewish school. The late Dr. Leo Honor, writing in Jewish Education magazine some years ago, suggested that American Jewish educa-

tion differed from European Jewish education in at least one respect. In America, the pupil does not live in an intensively Jewish milieu. Here the pupil is surrounded by a highly sensate culture. The punctilia of Jewish observance and thought are no longer a part of his household environment. His parents are no longer intensively educated in Judaism. Therefore, Dr. Honor suggested, the Jewish school must provide Jewish experiences for the child. No longer can the Jewish school be content merely to teach subject matter. It must provide a Jewish atmosphere in which the Jewish child can literally experience Jewish life so that the learnings he has achieved in a Jewish school may find some real expression. Influenced by John Dewey, Jewish educators like Samson Benderly, I. B. Berkson, A. P. Schoolman, and Israel Rappaport, among others, joined with Honor to espouse this view. They developed festival pageants, Purim carnivals, model Passover sedorim, and Jewish camps.

A broader concept of experience. Now, the concept of experience in education, as briefly stated in the above paragraph, is admittedly oversimplified. Moreover, this concept of experience, though valuable, was a narrow one. More broadly conceived experience in education must provide a framework which enables the material presented in the curriculum to get under the skin of the student. It must actually impinge on him, so that it does not merely remain in the mind of the teacher. Education must so involve the student in the learning that he develops a stake in seeing the problems through to their conclusion. Education must awaken a desire for further learning. It must help the pupil to develop a persistence which will last through adversity and help him to apply the learning in his life. When these things take place, then we may say that a pupil has experienced the subject matter. Such experience in Jewish Education can only take place when the pupil and the significant adults in his life - his parents, teachers and rabbi - have participated with him in the formulation of the curriculum and have worked together to provide opportunities for the learnings of the curriculum to function in his life. Somehow, especially in our sensate culture, religious education must be utilitarian.

The reader will recognize in the foregoing paragraph the influence of John Dewey's thinking. Let us agree that we are not espousing the adoption by Jewish education of the lowest common denominator of learning, as is alleged to have been the practice among some of Dewey's disciples. Rather, we are advocating the concrete involvement, through discussion and cooperative study and research, of those parties who are realistically crucial in learning: the pupil, his parents, his teachers, his rabbi.

How these groups shall be involved, the manner in which they will formulate their objectives, and how teachers shall be trained, are the subject of much of the remainder of this paper.

2. Objectives That Can Be Evaluated

Closely related to the content of curriculum and the goals of Jewish education is the question of how to evaluate the attaining of these goals.

Operational definitions of objectives. As the eminent physicist, P. W. Bridgman, has stated, "In order for a question to have meaning, it must be possible to find operations by which an answer may be given to it." To paraphrase this proposition for our problem: if statements of objectives are to be meaningful, it must be possible to find operations by which those objectives may be attained, so that we may evaluate correctly whether or not we have achieved them.

Objectives involve learning of content and changes in behavior. Now what can we learn from general education as to the most effective way to state our objectives? First, all "real" education involves some changes in behavior. Each objective should tell what kind of pupil behavior change is desired. That is, whether the stress is to be on information to be mastered, attitudes to be developed, ideas to be evaluated, interests or concerns to be fostered, skills to be practiced, values to be determined, or choices to be made. Second, all education involves

some content or subject matter. The advantage of stating a goal in this fashion is that it is thus possible to observe whether the pupil has mastered the subject matter and whether a change in behavior has actually taken place. If, in the early stages of formulating our goals, we keep them simple, so that we may fairly evaluate whether or not they have been achieved, we should begin to develop a body of knowledge which will enable us to construct curricula which will indeed function in the lives of the pupils, and thereby survive the test of abiding change in behavior.

A local project in development of ob jectives. An example of the efficacy of local development and implementation of objectives may be cited in the Emanuel Congregation Religious School in Chicago. During the 1956-57 school year, the School Board, working together with the rabbi, school principal, teachers, parents and pupils, developed a set of aims and principles consisting of a descriptive preamble which set a "frame of reference" for the educational program in the local community, and a sevenfold program for the guidance of pupils, teachers and parents, which in turn was subdivided into about thirty-five specific examples of objectives to be accomplished in the curriculum.

In 1957-58, the writer came to this school as curriculum consultant. Working with laymen, rabbi, school principal and teachers, he formulated the Highlights of the Religious School Curriculum. This mimeographed volume, made available to all, begins with the statements of aims and principles. It then states briefly the manner in which the method of experience is to be used in the school. Descriptions are included of techniques of instruction which are to be used to master information; to develop a sense of values; to develop religious skills; to develop attitudes; and to develop skills in making wise judgments. The course of study and major resources available for kindergarten through grade ten are then abstracted. Finally, specific objectives and curriculum highlights are stated for each grade which, in effect, constitute a core curriculum.1

During the 1958-59 school year, working with the school board, rabbi and principal, as well as with teachers - and through them with pupils - revisions and projected variations in the curriculum for a three year period were developed. Furthermore, supporting units of instruction were developed for some grades. Evaluation and revision continued, looking toward a 1959 revision. During the school year, the rabbi, curriculum consultant and school principal met regularly with the school board to review the aims and principles and the curriculum as they related to one another. A variety of parent meetings, conferences and demonstration projects were also conducted to interpret to parents the aims and principles and the curriculum as they emerged in practice.

Clearly, the construction of objectives, curricula and supporting units of instruction must be viewed as a continuing and neverending enterprise by the parties to the educational process. Still, one may ask, why all this emphasis on participation of many groups in planning and implementing Jewish education. This question leads us to our next topic.

3. Participation of Laymen, Educators and Rabbis

Perhaps the most basic of all the problems confronting the practitioner in Jewish education is how to involve most effectively the participation of laymen and rabbis in the education process. The importance of lay participation is indicated at a variety of levels. Parents must be involved at the most minimum level if they are to entrust their children to the educator. Further, if religious education is to be functional, the educator must understand the religious "requirements" of laymen. He must help the layman in his understanding of how religious school learning is to be utilized if the

^{&#}x27;Highlights of the Religious School Curriculum, by Eliezer Krumbein (Curriculum Consultant). Emanuel Congregation, 5959 Sheridan Road, Chicago, Illinois. Herman E. Schaalman, Rabbi, and David Rappaport, Director of Religious Education, Revised, 1958. (Mimeographed).

family setting of learnings are to survive and be adapted to contemporary living. Rabbis in their role as teachers and preachers must be involved with laymen and educators so that their insights and resources, their leaddership, their experiences and their inspiration may be brought to play on the total educational program.

A form of adult education. Lay participation must be understood as a form of adult education which provides opportunities for interested laymen to become involved in the educational program. They participate by virtue of responsibility and by right, not by sufferance.

Values for the child. Lay participation provides the teacher with relevant information about the child in his experience outside religious school, and thus enables him to better direct learning. Parent participation provided religious learning with the prestige influence of significant persons in the child's life. Parents may be able either through their children, or directly, as resource persons, to enrich the content of learning. Parent assistance may provide more individualized attention for pupils in class and an opportunity for children to work closely with mature adults in worth-while growth experiences.

Values for the adult. Through his participation in planning and teaching, the parent is able to better understand another dimension of his child's experience. He may gain new perspective on problems of child rearing. The parent is afforded the opportunity to come to know the child's peer group, and by working with other parents to create a religious and culturally significant atmosphere in which his children may better develop according to a religious and moral ethic. Further, the parent is able to better understand the broad educational requirements of his school and is better able to evaluate its efficacy.

Values for the educator. The teacher, working with parents, is better able to advise and participate in the progressive solution of controversial issues in the community which may result in a more moral and righteous atmosphere. It hardly seems

necessary to indicate that administrative problems of the practitioner, ranging from adequate budget to high quality volunteer and semi-professional teachers, to educating laymen for effective board membership may be facilitated through regular lay participation. This leads us to the next problem of the practitioner — administration and personnel.

4. Administration and Personnel

The practitioner is daily beset by practical problems of administration and the shortage or absence of adequate educational personnel. As indicated in the opening paragraphs of this paper, Jewish educators are persons with heterogeneous and sometimes inadequate training in Jewish studies, in general education, and in Jewish education itself. The educator must be aware of his responsibility for continuing professional growth and development.

The responsibility of the Jewish community. While it is encouraging to note the current improvement in both standards of preparation and in continuing in-service education, it must be stated in all candor that the basic remedies for improving the preparation of the educator are in the hands of the Jewish community as a whole. At a time when Jewish Welfare Funds and Philanthropies are devoting significantly larger proportions of their budgets to health and welfare, allocations for Jewish education have not kept pace with growth in the child population and in the movement of the population to ever-more widespread suburban areas. Clearly, the synagogues and local school cannot be responsible for the training of professional or high quality lay personnel for Jewish schools. Yet the number of institutions for the training of Jewish teachers and administrators is small, the problems of recruiting adequate numbers of students of good quality are greater, and the problem of keeping qualified people in the profession are greater still.

Need for a supervised program in teacher training and administration. Hardly a "cadet" or supervised teacher training program in Jewish education, which is worthy of the name, functions successfully in the United States. Under such circumstances, forward strides in level of personnel function and administration of the past years are indeed a tribute to the dedicated and gifted men and women in positions of responsibility in Jewish education. Without effective programs of supervised training in teaching and administration, few, if any, of the advances suggested in this paper can be achieved — personnel is essential.

In order to move toward the solution of administrative and personnel problems which will enable the continuance of work of good quality in Jewish education, the following recommendations are made.

program in a. Supervised training teaching and administration. Excellent supervised training programs in teaching and administration should be developed. They should properly be administered by teaching institutions such as local Colleges of Jewish Studies, the Hebrew Union College, The Jewish Theological Seminary, and Yeshivah University - working in cooperation with local Boards or Bureaus of Jewish Educations. Supervision of teaching and administration in these programs should be linked with institutions in which effective educational programs are now in progress. In addition, they should be used to facilitate the raising of educational standards in other schools.

Assistance and advice should also be sought from secular institutions of higher learning where so much work is now going forward in so-called "fifth year programs of training," where qualified liberal arts graduates engage in a fifth year of collegiate training in specialized high school teaching and in administration. Many partially qualified practitioners of Jewish education could thus be helped in their work. It may be hoped that such programs would provide a real stimulus for the recruitment and retention of persons of high ability for the field of Jewish education.

b. Norms for Jewish and religious learning readiness. In order to provide newly trained teachers with effective curricular materials, a broad program of research should be undertaken to determine the age levels at which pupils may best master specific subject matter, achieve specific religious skills, learn specific religious values, and arrive at religious beliefs. The standardized achievement tests currently being developed by the American Association for Jewish Education in Jewish social studies, ethics, and customs and ceremonies, are suggestive here. It is important, however, that the results of such tests do not merely eventuate in confirming existing ad hoc conceptions of curriculum. Rather, it is important to use them in creating more functional and meaningful education. Advisory groups of rabbis, laymen and educators, functioning critically at local and national levels, should begin to explore such restructuring of curriculum.

It is certainly worth exploring interrelipious cooperation in all the suggestions made here. The work of Ernest Ligon and his associates at Union College, among others, seems particularly worth exploring for the teaching of moral values and for character education.

SURVIVAL IN OUR SENSATE CULTURE

Thus far, we have considered some of the mundane, the abiding, the crucial problems of the Jewish educational practitioner. Underlying much of what has been said is the objective that many Jewish educators feel is primary: the first object of Jewish education is to enable the meaningful survival of the Jewish group. As human beings, we all desire physical and sipiritual survival. In addition to such survival, the Jewish educator labors for the survival of the values, the beliefs, the folkways, the ethic of the Jewish group in particular.

The Jewish educator who seeks to interpret to his pupils the value of observing dietary laws, for example, faces even more directly than the average non-Jewish parent and teacher the problem of how best to counteract the influences of the sensate mass media which urge the conspicuous consumption of "forbidden fruit." Educators and parents who would encourage attendance at religious worship on Friday evening and Sabbath morning are in a quandary

over how to withstand the temptation presented by regular Friday evening basketball games at public school, the special showing of children's films on Saturdays, and Saturday interscholastic baseball and football under public school auspices. We need not here belabor the ritualized paganism of unsated gift acquisition around holidays which surrounds us all.

The Jewish educator and parent somehow finds himself feeling that he is at the barricades, perhaps even more frequently than his non-Jewish neighbor, on the questions of religious and cultural survival in our sensate culture.

On November 26, 1957, in Chicago, at the Conference on "Images of Man in Current Culture," the members of Seminar Number 13, composed of Practitioners of Religious Education, decided to recommend to The Religious Education Association the following statement. It speaks to issues which all but inundate religious men, and it proposes some counteraction.

HOW WE FEEL AND WHAT WE WOULD LIKE TO DO.

We are practitioners of religious education. We are Catholic, Jew and Protestant. We teach children, adults — parents and

teachers.

We are conscious of the many aspects of our work about which we must learn more, and for which we must labor in order to help men fully to realize the sacred nature of their persons, the sacred nature of the human community, and the sacred image of the world in which we would all live.

We recommend that practitioners of religious education — teachers and teachers of teachers — be sensitized to their roles as helpers in developing a sacred image of man.

We recommend that practitioners of religious education be sensitized to the secular images of man which are constantly thrust before us and which we must combat, unteach and ultimately destroy if we are to be honest with ourselves and faithful to our callings.

We call upon leaders in the production of goods and services, upon the leaders in the fields of advertising and the mass media to band together with religious educators.

We call upon these leaders to establish a standard of personal, business and professional conduct to foster an image of man which will be one of dignity, worthwhile moral and spiritual endeavor and brotherly love, rather than an image of conspicuous consumption of sex, food, drink, creature comforts, worldly goods, physical well being and social success.

In this time of crisis for America and all the world, let the spiritual leaders, and the civic and business leaders of America band together to make a better world in the sight of man's conscience and in the sight of God.

Would that all members of *The Religious Education Association* might have heard the recitation of personal experiences among the practitioners which led them to believe that religious educators of good courage and faith, working together with laymen in all walks of life could achieve the high standard suggested by the recommendation.

III

THE PARISH MINISTER OF CHRISTIAN EDUCATION

Edna M. Baxter

Professor of Education, Hartford School of Religious Education

THE POSITION of parish minister or director of Christian education has developed largely on the American continent and within the last half-century. The Religious Education Association and church surveys under the old Federal Council of Churches doubtless gave great impetus to this profession. A few pioneer schools and some uni-

versities started departments for the preparation of these leaders and so dramatized the need for the special education and preparation of this minitsry. Demands for these leaders grew rapidly so that churches were obliged to employ women who had little or no training for the work involved. With the great depression many churches

decided that their budgets could be cut by dispensing with their religious educators. At this time many competent people left the movement and it was some years before men or women felt the job of religious educator was here to stay and a safe investment as life work.

Today, the demands for religious educators are very great. Seminaries and specialized schools cannot meet the demands. Once again, churches are calling on untrained or partially prepared men and women to do the

work of religious education.

There are several reasons among many for the lack of prepared leaders. Many kinds of positions have developed such as regional, state and national work under the national or state councils of churches as well as under the many denominations. Editors, writers, visual education people, workers on the college campus, and week-day religious teaching are a few of the fields requiring specialized leadership. Such jobs compete with those for the local parish.

The tendency for women to marry at college age or in graduate years has removed many from this profession. Some demands are being made upon men to enter the field. The problem for many of these men has been their lack of specialized education for the work involved. Certainly more men are revealing interest in the ministry of educa-

cion.

Perhaps the answer to the need for religious educators lies in a greater appeal to mature women who have raised their families and are academically able to pursue two or three years of graduate study. Doubtless many men, if they properly understood the field, would prepare for it and make it a

life-long vocation.

It seems clear that the role of parish educator requires fully as much preparation as that of the Christian pastor, rector, or minister. Probably no field of service in the church demands so much knowledge of so many realms of life and so many skills as the ministry of Christian education. In addition this worker needs unique ability to work with adults as well as an understanding of the needs and capacities of all age levels of young folks.

Schools with long experience in the preparation of leaders for the ministry of parish programs know that they need no less than three years of graduate study involving varied aspects of theological work, as well as specialized study of Christian education and curriculum for all age levels. A few persons are needed to be trained to serve very large churches employing leaders to specialize in children's work, or youth work, or adult work. Generally the church appoints but one person to administer its total program of Christian education. Such people should have breadth of training as well as practical knowledge to deal with the full scope of religious education of people of all ages.

Some attempt has been made in a few denominations to distinguish, by their title and installation, between the untrained lay workers and the professionally prepared religious educator. There still remains a great lag between available prepared leaders and the demand of the churches, much as has existed in the regular pastoral ministry.

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THE CHRISTIAN EDUCATOR'S work is not limited to a Sunday morning program nor to work with children, as important as these may be. Unlike a public school superintendent, the parish church administrator must join the local Board or Committee of Christian Education in finding leadership and in preparing it for its work.

Parents are largely involved in any adequate program of Christian teaching and they must have sources and guidance for their work. Soon the minister of education will find himself largely involved in adult education. If laymen are to grow properly in their Christian vision and vocation in life, much more careful work must be developed

in the local parish.

The climate for the Christian growth of children and youth will be created by the adults of a parish. They dominate the church's life. Parallel with all work with these younger groups, the director must work with the Board of Education continuously to help these members to grow in vision and comprehension of the total needs

of the parish. This may take considerable time and skill and the bringing into its membership of able people. Reading, study groups, surveys, visitation of other churches, summer conferences, retreats, the use of specialists may be some of the ways the Board members can grow to see the work of Christian education for their church.

Through the Board of Education a survey of the educational interests and needs of the adult parish may be made. Short time courses, seminars, forums, and conferences may be set up for adults to deal with worship, Bible, theology, social action, psychology, missions, peace and many other aspects of Christian life. Gradually a church school may evolve which will include the week-day as well as Sunday programs. Mission schools, Lenten schools, Family Night schools, and other adult educational plans can be inaugurated to widen the vision of the parish. In place of the occasional lecture or speaker the ministry of education should bring about more continuity in the study of adults, more attention to the gaps in their education and a wider use of specialists to teach short term courses. Gradually some members of the parish may be prepared to teach adults in certain specialized fields. Some of these leaders can be sent to summer schools and conferences to hasten their education.

The parish church depends upon its laity if it is to be effective in the community or the larger world. It is here that the sense of Christian vocation must be cultivated and guided. Too much individualistic emphasis in the Christian community has led to the neglect of Christian vocation in the secular social order. Professed Christians - lawyers, teachers, bankers, legislators, labor leaders, doctors, business men - often accept the norms of the secular community with more or less complacency. A more adequate Christian educational program should include study by professional groups of the implications of their Christian vocation in their specific fields of work. It cannot be too strongly emphasized that the aim of the education in the church should be the Christianization of the community life. Under the Board of Education, the work of com-

mittees concerned with the Christian ethic in political, social, economic, and family affairs may become creative forces of great Christian educational significance.

Another aspect of adult education will be in the realm of the home and family relations. Inasmuch as the average parish lacks an adequate plan for such a program, the minister of education must be prepared to give creative guidance and support to such education. Under the Board of Education, he may develop parent committees for each class of children and young folks. A representative from such committees can constitute a parent's council through which the great work with parents can be initiated and developed. The minister of education will be aware of the family problems, their social and religious needs and aid the council in the setting up of study groups and varied activities which will enrich family living. Paralleling each class of young folks, there should be work with their parents suited to the needs of both the young folks and the adult parents. Here is a strategic area of Christian education where much creative, pioneer work remains to be done in the local church. Here the minister of education will discover a vast job in the work with the parent's council and in cooperation with the other ministers of the parish. The pulpit and counselling ministers will coordinate their efforts with the work of the minister of education.

Another adult group requiring much guidance from the minister of education is the whole teaching staff for all age-levels. To begin with, these leaders and their assistants must be sought out. Under the Board of Education special efforts should be made to locate and to enlist the right people for the particular jobs of teaching. These are not found by calling for volunteers. Suitable teachers must be located in the parish through the cooperation of the other ministers and through special efforts of varied organizations. When the right names have been found for leadership, the Board of Education should plan the procedure for inviting them to the jobs of teaching where they can best serve. A competent minister of education will have a waiting list but this takes time and much careful planning. Where there is a rich and varied program of adult education in a parish, there will be greater chances of finding people to teach.

THE FINDING OF leaders is only the beginning of the work for the minister of education. All of these teachers and their assisting teachers will require specialized training. Their success will depend largely on the skill and knowledge by the minister of education of curricula and how to teach all age-levels. He himself must be trained first to teach religion in the school of the church.

There are several procedures involved in his job of teacher training. Some of the work can be done in large groups and much must be done through the coaching of leaders grade by grade. Laymen generally will require particular and detailed guidance for a year or two.

All teachers need broad courses on the Old and the New Testaments as well as carefully planned ones on theology which deal with the many and varied religious questions of children and young folks. All teachers need courses on prayer and worship geared to the needs of younger folks.

In fairly large groups, teachers can also learn some skills such as map-making, time lines, visual activities, painting, dioramas, creative drama and many more. Worship services, themes and ritual can be discussed and demonstrated in larger groups.

For their actual teaching, however, the minister of education needs to set aside many hours for the grade by grade coaching of the teachers. This is the most rewarding way known in the training of lay teachers. In these conferences the teachers can discuss theology, Bible, social data, psychology, and procedures. No curriculum in print cares for the numerous questions and problems of the individual teacher and his particular, unique class. Teachers in local situations need special help and guidance in their reading and work.

Occasionally, the minister of education may enter a classroom if the teacher wishes it, and demonstrate or assist or answer difficult questions. In general, the minister does not teach classes or act as a substitute teacher. His proper role is to aid laymen to do their work well and to inspire and to guide them. This is an enormous job partly because so little has been done in many local churches along these lines. Some directors offer short courses during the week or on special occasions such as in a Lenten school. Women may meet week-day mornings for a short course and here it may be well for the ministers to teach.

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IF LAYMEN are to grow in Christian service to the church and to society, there is a need of a dynamic fellowship within the church itself. Teachers need to feel this within their own group as well as the support of the larger church to which they belong. The educational ministry cannot be treated as incidental and put to one side of the parish life. Once again the minister of education under the Board of Education and with the other ministers is called on to aid in the growth of a dynamic fellowship.

There are numerous ways in which such awareness may develop. Retreats of laymen who can take time to face the meaning of the Christian vocation and fellowship, many more religious courses geared to the needs of specific groups, more reporting of the educational work to the whole parish, occasional sermons concerned with the meaning of Christian education, and climax programs by the classes of children and young folks for their particular parents are some of the ways to create unity of effort and concern.

The minister of education should be constantly seeking ways to use the varied skills and abilities of persons in the parish. The other ministers and members of organization can be of great help to him in locating people who are gifted or skilled in music, in handicrafts, in arts, in drama, in travel and many more activities. Naturally such persons will need training so as to integrate their skills with religious teaching and worship. Methods cannot be isolated from the content or the purpose of Christian educa-

tion. Many of these persons should be used as "roving teachers" or as assisting teachers. Most classes with a program of pupil participation need an assisting teacher in order to accomplish more in the short time set aside for teaching and in order to give more attention to individual student needs. The Christian teacher should be keenly aware of the importance of relationships between teacher and pupil and between pupils themselves.

It falls to the minister of education to aid the church in devising cumulative records of the children and young folks in order to create a program that serves their needs and becomes meaningful to them. In large churches it is easy for individuals to be lost. All children and young folks as well as adults need to feel that they belong to a church group, and that they are known and accepted. Christian teaching is more than a book or certain facts to be studied. Basically individuals must receive guidance and strength in their Christian growth and faith. Leaders greatly need to learn to keep records of their pupils. The Seabury curriculum has a wise system of class recorders whose job it is to keep a diary of the actual session and thus aid the teacher to face the questions and problems that affect his future plans for teaching. Such data can be very useful in keeping records of pupils and the following up of their needs in parent programs and in teaching, or extra events.

PROTESTANTS have been neglectful of worship training for growing people. Their chief attention has been given to the adult preaching service. Endless work is required of the minister of education to prepare adults to provide suitable worship services, worship training and music for children and young folks. Much remains to be done in the average church to teach people of all ages how to pray and where to find good resources for private or corporate use.

Christian education involves programs for young folks and adults in the realm of brotherhood and service to all nations and peoples. Again the vision of the minister of education will have much to do with the use of a curriculum for this purpose in the church school, with the training of teachers and with courses and schools for adults.

Church people need to be continuously involved in constructive service to people at home and abroad. Such services ought to be understood by those who participate so that they can enter into them with compassion and concern. The minister of education needs to comprehend the meaning of such activities and see that the preparation and motivation of the participants is constructive and Christian. A rich program of relationships with people of all races and nations can develop vision and concern. This program should be a part of the education of every class above the kindergarten.

The minister of education should be a student of curricula and the needs of his own parish. The materials of study, worship, social service, and recreations of denominational boards of education are designed to serve a cross section constituency of the churches. Usually the churches employing a minister of education who is professionally trained are about average in culture pattern. Under the Board of Education such churches should be continuously seeking to improve and to enrich their curriculum. Some directors outline and write courses for their schools or in cooperation with their teachers revise those already in use. An enormous job remains to be done yet by all denominations to create a graded curriculum for the educated parish, one that suits each grade and one that has continuity and depth over a nine-month period. Progress in this field must be made in local churches under competent ministers of education. Such churches can help the whole movement of Christian education to face the needs of real people and to prepare a more diverse set of resources for different churches. Experimental work must be on a grass roots level before suitable publications are created by National Boards of the denominations.

From many sources, it has become evident that young children must receive a far more stable and suitable family and school life under people who possess maturity and God's love. Some churches are developing preschool programs during the week, usually during the morning hours. These schools afford the church a remarkable opportunity to work with young parents and to deal with the genuine needs of these children. It is becoming clearer that God's love must reach children early through their experiences with parents and teachers. Such ministry comes under the educator of the church and is not to be isolated as a secular movement. Here is one of the finest weekday religious education opportunities for the church. Much of its success will depend upon the vision and training of the minister of education.

III

A MINISTRY that is Christian and relevant to the lives of real people involves many practical approaches to them. A certain amount of social life for young folks under those who teach them makes a vast difference in the ability of these leaders to communicate meanings and values to these young folks. More recreation may be needed with some groups than with others. Neglected and unloved children may require far more time and devotion by their teachers. It is never sufficient to turn them over to secular agencies. The church must learn to relate its programs to these persons and how to communicate its spirit to them. The relation between recreation, drama, crafts, service activities to the Christian growth of people is the concern of the minister of edu-

Some ministers will be required to deal with the complex problems of neglected children and young folks in downtown areas. Every kind of social, psychological, and spiritual insight will be required to serve these people.

Summer programs for young folks need far more attention by parish churches. The valuable field of camping and vacation schools or stay-at-home camps, demand vision and direction by the minister of education.

Festivals and special days in the church calendar affect the program of Christian education. All the ministers need to cooperate in their plans with the parish to affect suitable experiences with different age groups and with the interests of the adults. Some churches are developing a new comprehension of the use of drama. When it is of high quality, it may serve in worship and for fellowship. The minister needs to be aware of resources and how to use them in the church within the context of an educational organization and curriculum.

The church needs to seek better ways to unify its work with all age-levels of young folks. Adolescent work of the church has been broken up into two or more organizations often following mechanical programs. Competent ministers of education are seeking to develop grade by grade grouping of adolescents for study, service, recreation, and even for worship as a means of strengthening a dynamic fellowship and of providing more continuity of leadership. It has been found far more effective to have a man and a woman work together with graded groups of about sixteen persons instead of re-grouping the Sunday school groups into ungraded fellowships. The minister of education cannot lead all the youth groups of a large parish but he should be keen in his knowledge of this potential membership of young people and able to find and to guide his lay men and women in their work with them. The church is called on to face the power of relationship within the Christian community both with one's peers as well as with mature, competent adult advisors and teachers.

The minister of education cannot afford to become a mere promoter of organizations nor a peddler of programs created for the church in general. Usually he is called to a large church and frequently to an educated people. Here he should help such a parish to devise programs and plans which will suit them and their needs. He must ever be a student of books, of current thought, and of the parish life and condition. He does not dispense capsule programs but is a creator of them with his people.

To work effectively, there must be an adequate library. The quality and value of it depends largely on the knowledge and skill of the minister of education. Teachers and all laymen will require books if they are to

grow in the knowledge of their faith and its meaning and in their leadership.

It falls to the minister of education to understand the needs for equipment and housing of a school of the church. Proper space and privacy for adequate teaching, room arrangement, facilities for suitable training in worship often have to be thought out and improved. Sometimes a building program is involved. The minister must be competent to give proper guidance in the study of the laymen who undertake such changes.

IV

THE DIRECTOR is a minister and should be ordained and employed as such. In the large church or the larger parish, there are two or more persons professionally engaged to develop a well-rounded and comprehensive program. There may be the preaching minister, a minister of education, a minister of music, and a minister of visitation as well as others. The minister of education becomes the key person charged to coordinate the total program of formal education for all ages in the parish.

His ministry should not be set to one side but needs to be a cooperative one with that of other departments. There are a few churches where the several ministers work together in a cooperative, well-planned division of labors. No one is above another. Generally, however, the preaching minister is regarded as head of the parish. The success of the minister of education is more assured when there are systematic staff meetings to discuss and coordinate plans and to receive inspiration and encouragement.

No professional group in the service of the church labors under more serious misunderstanding than those employed to be Directors of Christian education in a local parish. Pastors, official boards, committees of Christian education, and even the directors themselves are often unclear about the nature of their work, training and experience, relationships, tenure of employment, and compensation. Insurance, social security, the cost of a car and even housing are matters on which the church may have no clear policy.

With the apparent educational needs of

the local church and the growth of the profession of Christian education, it seems clear that every local church Board of Education or other official group employing a minister of education should make a careful study of all the problems and of the work of such a professional leader. Where this has not been done, the incoming minister of education should request opportunity to make such a study with those who are to work with him, in supervision and administration. Much can be done before the director accepts the position.

The minister of education in a large church needs secretarial help. This should be faced before a job is taken. Records, letters, reports, the writing of curricula consume great amounts of time. In order to use his energy and time advantageously for the church and its program he must have secretarial help. It is wasteful for the church to burden the director with mimeographing, letter writing, and typing which a less trained person could probably do better and more quickly.

Among the difficulties of the professional religious educator is the matter of making changes in the parish program. Some will be criticized for making too many and some for doing too little. If he learns to work through the Board of Education, the Parents Council, his teaching staff, and the other processes of adult education, it often happens that laymen will make the changes. A creative ferment in a growing Christian fellowship takes time and provides more secure foundation for necessary changes and progress.

Certainly the minister of education must assume the role of interpreter of religion in all realms of life. To do this well, necessitates time for study of current thought as well as valid scholarship. He needs to be sensitive to the current trends of thought or confusion in his parish. He must be alert to the questions and problems that arise in the minds of the younger members of his parish and study how to deal with them. Such study requires a library and time set aside for the purpose.

The varied aspects of the work of the

minister of education may discourage the beginner. Here is one of the reasons for sound preparation and careful training through supervised field work. In many churches where the leadership has been inadequate, a new but competent person works into his role gradually. Unless he stays a minimum of five years, he will never realize, nor will the church, what can actually be done. Competent people need to stay for some years in a parish in order to see the fruits of their vision and efforts. As revealed here, the basic job involves much

work with adult laymen. Then with their education and Christian spirit great things can take place. The whole parish is involved and only by the joint efforts of the several ministers and the lairy can an adequate program of Christian education develop. The Christian church is unique in providing opportunity for the education of all ages and kinds of people within each parish. The strategy and creativity of the minister of education makes his work exciting and challenging. He must be a dedicated person and he must love people.

IV

EDUCATION FOR MARRIAGE: THE CANA CONFERENCE

John J. Egan

Director, Cana Conference of Chicago

A BOUT FIFTEEN years ago in Chicago some Catholic married couples got together and decided they needed some help in their marriages. They weren't having problems, not problems which would lead to separation or divorce. They weren't quarrelling or really unhappy. It was just that somehow they felt they needed something. They knew their ideal of marriage. They saw it as their way of doing God's will on earth, but somehow it all needed brightening up. They needed to be told anew of the glory of Christian marriage. They needed inspiration, motivation, spiritual guidance. So the couples asked a priest to give them a day's conference on marriage. It was to take the form of a day-long retreat, a familiar spiritual exercise among Catholics. Prayer, meditation, recollection were to be its characteristics. Food for thought was furnished by four talks by the priest. Emphasis was placed on the couple's praying together, pondering the mysteries of their love and marriage together.

The conference came as a result of needs felt by the couples, and they found a priest who was able to understand and respond to these needs. The day was a success and was the beginning of a widespread program of marriage education in the Roman Catholic Archdiocese of Chicago known as the Cana Conference. (The name Cana is seen as one of the movements' greatest riches, bringing to mind in one word both "Christ" and "marriage" because of the New Testament account of Christ's miracle at the wedding feast in Cana of Galilee.)

This program is varied and extends to many groups, but still of chief importance are conferences similar to the first one described. About 130 such conferences were given for married couples in Chicago last year and an equal number, with different emphases, for engaged couples.

T

Cana conferences differ from other forms of adult education in their purpose. They do not purport to impart a given body of knowledge, as in a course in Russian History, or to teach a skill, as in a Ceramics course. They seek primarily to present the value of marriage as a lifelong union of one man and one woman, a union divinely planned for the creation of new human beings and for the bringing of these human beings to physical maturity and to the spiritual maturity of the knowledge and love

of God. It is seen as a union divinely planned to be a means of filling the needs of husband and wife to love and be loved, to help and to be helped, needs which they share with all humanity. It is a union designed for the greater sanctification of the couple, first, because it is a Sacrament, a new and special channel of Divine Life for them, and second, because, as married people, it is by faithfully fulfilling the everyday requirements of marriage that they will take the steps that will eventually lead them to beaven.

These are the basic values or ideals of Catholic marriage. Stress is placed also on those things which will support these values, make them possible of realization. Couples are shown the need to try to understand one another, to love one another with a mature, unselfish love which gives strength where it is needed, humbly takes strength and support when the need is in the self. They need to see and agree between them on what their roles of husband and wife, father and mother, require of them in everyday living. Their sexual relationship is seen as a completion of their love for one another as two persons, a love which may share in divine creativity. The need for prayer, personal and common, is stressed in order that the marriage may be placed more and more in God's hands, that the couple in drawing closer to God may become more capable of loving and acting unselfishly. Parenthood, with its concomitant joys and responsibilities, is seen as a vocation of great dignity and merit.

It would be a rare Roman Catholic couple, married or engaged, who would hear these ideas presented for the first time in their lives at a Cana or Pre-Cana (engaged couples) conference. To come to see marriage in these terms is part of the basic education of a Catholic. But these ideas, or call them ideals, can become lost in the confusion of daily living. A couple comes to a Cana conference to hear them re-stated and made meaningful in terms of their own life together today.

A conference conductor must, therefore, show understanding of the lives of the people

in his audience. To achieve such insight into a way of life not his own, he must prepare himself formally and informally. Informally, he draws upon his own experience and knowledge of people, experience which is deepened by pastoral counselling and confession. He draws upon memories of his own family life. He knows lay people, visits them in their homes, talks about their lives, consults with them about the content of his talks.

IT HAS BEEN the policy in the Cana program for speakers to prepare themselves more formally by acquainting themselves with basic professional work which will help them in their understanding. In partciular, the fields of psychology, with emphasis on personality development and interpersonal relationships, and sociology are most important to the work. To help couples understand each other; to see a little better what part emotion plays in their interaction, what part habit, fear, tension play; to see why one may have greater needs in one area of life than the other; these are helps to a wider knowledge of self and the other, commensurate with the increased knowledge of our time.

A sociological approach helps the priest to understand the pressures society is putting on the families represented before him. Where does society support the ideals they are striving for; where does it conflict? What kind of pressure is a man under in our competitive economic life, for example? What effect does this have on his home life? Understanding their lives and these areas better, the priest is better able to counsel them on living a life of virtue in these circumstances. The audience, perceiving his understanding of its problems, is better able to accept his counsel.

For it is as spiritual counsellor, as ascetical theologian, that the priest, by reason of grace and training, has special competence. For the Christian, knowledge of the person is ever enlivened by knowing that he is made in the image of God and is destined to a supernatural end. Tolerance of failings becomes Christian charity which loves even as it seeks to improve. Material things

and the striving for them must ever be subordinate to greater goods: the love of God, of neighbor, the achieving of a life of virtue. Suffering, ranging from minor inconveniences to great sorrow, is seen as a means of losing life in order to find it, a means of coming closer to Christ, our Savior.

IT IS THIS kind of insight that the audience seeks from the priest. They need to be reassured, first of all, that he sees their lives in the same way they see them, with their joys and problems, rewards and sacrifice; and then they want him to help them bridge the gap between their principles of Christian life and their everyday problems. The priest helps them to put their Christian principles into everyday living as yeast into flour, leavening it and making it warm with a new life.

To a certain extent, education for a specific phase or aspect of a couple's life is also given at a Cana conference and, in particular, at a Pre-Cana conference. The latter conferences for engaged couple may be considered as "information" conferences since the couples are not yet leading a married life.

THESE ENGAGED couples' conferences take a different form from the married couples' conferences. They are in four parts. The first session, on Sunday, is much like the Cana conference, with the particular changes in content suited to people not yet married. On Monday evening the group meets with a married couple whose talk is a kind of bearing witness to the life, as well as specific, practical question-answering sessions on such problems as budgeting, adjustment, the pros and cons of a wife's working. On Wednesday a talk by a doctor is concerned with specific information of a physical nature as well as with attitudes toward sexual relations. On Friday night a priest again addresses the group to sum up the Conference and to give them certain other information necesary for contracting a Catholic marriage. Concomitant with this talk, a session is sometimes held with the parents of the brides-and-grooms-to-be, the future in-laws. Attitudes and information helpful to them in this new phase of their lives as parents are presented, with stress placed on the strength of their influence, for good or evil, on the new, young marriage coming up, particularly in its first year or two.

The basic Cana conference is concerned with the husband-wife relationship. However, other conferences, intended generally to follow the first basic conference, treat the relationship of parents to children. In keeping with the modern trend to seek expertness in handling children, couples usually come to these conferences looking for a type of learning which will help them to be better parents. Here, as in other conferences, conductors must first educate themselves. They do not conduct a child study center themselves, but they communicate this as new information to the audience. They become kind of middle-men for expertness in child development. Again, as always, their primary expertness resides in their capacity of theologian and spiritual counsellor. Theirs is the task of integrating the picture of the child as seen by psychologists, child-development students, and everyday, inthe-home experiences, with the eternal picture of him as a being created by God in his own image, possessing a mortal body and an immortal soul, redeemed by Christ and destined to a supernatural end.

TT

Thus far I have stressed the content material of the Cana conference, the subject matter which is treated. What are the techniques that are used to get this subject matter across and accepted by an audience?

The form of the conference has been described. This plan of an afternoon of talks may seem rigid and formal and could be, were it not for the atmosphere deliberately fostered. The conductor's manner is informal. His talks are warm, personal, delivered from the same floor level as the audience. Before the conference begins, he tries to meet as many people as he can. He begins his talks with a very deliberate effort to establish immediate rapport between himself and the audience, perhaps by the liberal use of humor. During his talk he uses his

notes as little as possible. Perhaps one whole "talk" time allotment is used for questions and discussion from the floor.

The physical arrangements for the conference are important for its success. These are seen to by an organizing committee from the parish where the conference is held. Usually the room used is the parish hall. Lighting and ventilation are important factors in keeping an audience comfortable and alert, and it is the task of the committee to keep these at optimum level. Smoking is allowed; plenty of ash trays are furnished. A light meal is served between the second and third talks. If possible, chairs are arranged in a semi-circle around the conductor, an arrangement that seems to encourage rapport and involvement.

A further aspect of the Cana conference which may be considered technique, since it is apart from the general matter of content material, is the manner of its organization and promotion.

As I HAVE said, the original conference was requested and organized by married lay people, and the Cana marriage education program has continued to be organized and promoted by married lay people, as a volunteer effort. This system has contributed to the success of the program in a number of ways. First, the number and enthusiasm of the people working in Cana has made it possible to bring Cana confreences to the large number of people I have mentioned. There have been the people to do the work, instead of having it all on the shoulders of one priest assigned to the work, or at best a small staff.

Second, the very make-up of the people who do the work (usually couples who have made a conference, who themselves feel the need of a Cana conference) insures a group of people capable of knowing the needs of an audience and of evaluating a given conference's success in meeting these needs.

They have many channels of contact with conductors. These furnish a source of feedback information to conductors so that they remain ever in touch with the groups facing them beyond the podium.

Third, the activity of organizing, promot-

ing, evaluating conferences has itself been a powerful source of education and growth for the people involved. Through this activity, lay people have, like the priest, been forced to broaden their own knowledge, formally and informally, of people and the world about them. Repeated contacts with the priests and efforts on both their parts to relate the Christian life of virtue to modern urban or suburban family life have been the source of deep spiritual growth.

The Cana conference faces many problems in reaching its audiences. Some of these it shares with any form of education which seeks to be more deeply intellectual or spiritual than others. It is in competition with many livelier and easier pursuits, in competition for the first time of the people. A Sunday afternoon with the ball game on television, the funny papers, and the sport page is certainly less demanding on the person. The time the conferences are scheduled often requires real sacrifice, especially for people with families, since it involves leaving the children for a large block of time, at a time of day when it is not easy.

III

A more basic problem that the Cana conference faces is the competition from competing cultural values. Our society is often non-supportive if not actually hostile to the ideals of marriage discussed in Cana. The struggle to "get ahead" has superseded the struggle to get to heaven in our society. Willingness to suffer and sacrifice for others, an attribute so necessary to happy family life, is a personal characteristic which is not held in too high esteem in our general mores (except where such willingness has a patriotic orientation). Ours is a culture which encourages "reasonable self-indulgence," enlightened hedonism, which is often in conflict with the requirements of parenthood, of loving devotion to a husband or wife. Our good fortune as a nation has brought us to a "Somebody up there likes us" attitude toward God, an easy camaraderie with him, without any deep examination of what he might expect from us.

More specific problems are the widespread acceptance of divorce and hence the loss, regretted it's true, of the concept of lifelong fidelity to one spouse. Sexual relations are divorced from their reproductive function. Economic pressures have forced men to spend more and more time away from home and hence their role as father in the family has suffered. Economic pressures are now taking more women out of the home, too; families must function for parts of the day without a mother.

These are some of the pressures and ideas with which the Cana Conference competes when it seeks to present and win acceptance for a Catholic ideal of marriage. They are very strong and would be forbidding were it not for the willingness of the audience, their yearning for the best in their marriage and the workings of grace in the hearts of priest and people.

IV

This then is a picture of what Cana is trying to do. The struggle to preserve a happy marriage in our time is a difficult one. The struggle to lead a life of holiness and virtue is even more difficult. Cana seeks to support married couples in their efforts to achieve these two goals.

A couple seeking to realize their ideals of family life find their efforts assaulted from without and from within. Outside themselves are many influences which work against their achieving an ideal Christian marriage, tempt members of the family away from the familial duty, supplant the goals of Christian life with more tangible goals of the material world. Within themselves they feel the warring influences of selfishness, laziness, simple ignorance or personal ineptitude. Yet their longing for happiness through their marriage is as great as it was on their wedding day. They know, perhaps better than they did on their wedding day, that their greatest happiness will come through placing themselves and their marriage in God's hands, orienting all of their efforts, subordinating all their goals, to achieving their final goal, for themselves and their children. It is Cana's task to help them recognize and control the conflicting influences, instruct them where they are ignorant, give them courage where they are weak. How well has it fulfilled this task?

It is difficult to measure the success of a program like Cana's. There are no statistics of broken marriages being mended. No one can count how many in-law problems have been better faced, how many children brought closer to God, how many personal sorrows accepted and made to bear spiritual fruit, because of Cana. Our only measuring stick is the continuing success of the conferences. Each year for the last five years, over 17,000 couples have attended conferences in Chicago. Apparently here is a form of marriage education furnishing something the people need in a form which they find most palatable.

V

THE JEWISH RELIGIOUS SCHOOL

Celia S. Singer

Principal, Wise Temple Religious School, Cincinnati

In the Beginning, teachers, supervisors and principals of Reform Jewish Religious Schools were volunteers, devoted men and women whose sole recompense was the joy of teaching Jewish religious ideas. They drew from the Bible, upon adult books of Jewish history, and largely upon their own experience in home and temple ritual ob-

servances, as background. It soon became apparent that our schools needed a body of texts for children, and faculties trained to teach and educate in the field of Jewish learning.

I shall not discuss the area of texts in any greater detail than to say that, some thirtyfive years ago, the Union of American Hebrew Congregations, which is the parent body of the Reform Jewish movement, appointed a Commission on Jewish Education, whose most important task was to develop textbooks. Dr. Emanuel Gamoran, its first director, who served during that entire period, began by designing curriculi and then engaged authors to write the texts for the subjects to be taught. Teacher's guides, some of them books in themselves, were prepared too. Then came institutes for teaching teachers.

In most schools the rabbi was the director or principal. But, as congregations grew and schools grew, it became necessary to engage directors of the schools. In 1955 an organization was formed, of directors or principals of the Reform Religious Schools, called The National Association of Temple Educators. These 150 men and women are professionals who work, either full-time or part-time, as directors, principals or supervisors.

One of the first tasks undertaken by the organization was a survey entitled "Job Description and Personnel Practices." Alan D. Bennett, Educational Director of Mt. Zion Temple in St. Paul, was chairman of the Survey Committee which included Rae Bragman, Director of Temple Israel's school in New Rochelle, New York, and Harry Glasser, Director of the school of the Central Synagogue of Nassau County, Rockville Center, New York.

The brochure prepared by this committee gives a kind of composite profile of the temple educator, drawn from the replies of Jewish educators in the Reform Religious Schools throughout the country. He is a college graduate who has taken courses in education or educational administration or the equivalent; a graduate of or certified by a recognized school of higher Jewish learning, or the equivalent in Jewish studies; and he has had at least three years' experience in Reform Jewish Education.

In describing the duties and responsibilities of the Jewish educator, I ask the indulgence of the reader, as I draw constantly upon my own experience of thirtyone years in a school which has grown from an enrollment of 250 students, with nine teachers, when I began to supervise it in 1941, to 1300 students and 63 teachers in 1959. The areas described are characteristic of those in which "practitioners" in this field operate in more or less degree, depending upon the size of the school and the diversity of its program.

T

The job is a many-faceted undertaking. It involves designing the curriculum, choosing texts, engaging, training and supervising teachers, and assigning pupils to classes. It includes provision for supplies, audiovisual aids, music and art. It entails supervision of the physical plant itself. An important part of the task is planning of holiday observances, dramatic presentations, the school choir and the weekly services of junior congregation.

On the high school level, in addition to all of this, there is the work with the youth group, social welfare projects in the community, and a yearly week-end retreat.

There is the constant, week-by-week task of class supervision, of conferences with individual teachers, of arranging for substitutes and briefing them, and of directing a smoothly-functioning operation.

Then there are the interpersonal relationships — consultation with the rabbi on the overall policies, principles and program of the Religious School; cooperation with and help from the Parent-Teacher Association and/or Sisterhood and Brotherhood; conferences with individual parents and children; and meetings with the Religious School Committee.

The director of the school holds regular teachers' meetings, arranges and supervises long-range teacher-training institutes, (six weeks or more), and shares in the planning of one-day or weekend institutes which include teachers of all the Jewish schools in the community.

For Regional Institutes held under national supervision, for a weekend or a week at some camp retreat, the director chooses teachers who are provided with scholarships by the temple. Usually there are sessions for the supervisors and principals too. The National Association of Temple Educators, holds an annual convention for the self-enrichment of the educator, to give him the opportunity to share materials and experiences with others in the field.

The educator is constantly on the look-out for teachers with creativity, encouraging them to fashion syllabi, to write services, or to prepare dramatic and musical pieces tailored to the needs of the school.

In spare moments the director of the religious school studies the new materials, new ideas and new techniques in the field of religious education, both Jewish and non-Jewish. Some educators have authored text-books and teachers' books for our schools.

H

Now what, specifically, is different in the Jewish school? Jewish children must learn not only about Judaism, but about Jews. They have to study history that covers 5,000 years. They must learn Hebrew, the language of the Bible and the prayerbook. They need to study and analyze the Bible. They should learn the details of holiday observances, in addition to their origin. Ethics must be taught. Children must participate in worship services which are designed for each age level. They study Jewish current events, so that they may know about their brothers everywhere; about Israel and its democratic ideals; and about what they can contribute both materially and spiritually for the good of others, both Jew and non-Jew.

On the high school level they should have courses in Comparative Religion, in Attaining A Personal Faith, in Basic Values in Judaism, in Social Justice, and Marriage and the Family. Here they can, on a maturer level, discuss Jewish religious ideas.

Most Reform Jewish Congregational schools hold sessions on Saturday and/or Sunday mornings. In our particular school, as in some others, primary and elementary grades are divided so that half come on Saturday and half on Sunday. This enables them to handle their large registrations and to use their plants more efficiently. In addition nowadays, many schools hold one,

two or three mid-week sessions from four to five or five-thirty in the afternon. Some are compulsory, and some voluntary. In most of these classes, Hebrew is taught. It is here that the greatest progress is made in the study of the language, which takes more time than can be allotted to it on a Saturday or Sunday morning. The emergence of Israel as a state, where the official language is Hebrew, has sparked a new interest in the language.

In our particular school we have some students who come for one, and some who come for two mid-week sessions in addition to the week-end session.

High school students at Wise Temple attend on Sunday mornings only, except for the confirmation class which studies with the rabbi on Saturday mornings, in addition.

There is a supervisor for the high school. . In addition we have a youth group advisor, who works with the teenagers in a group which is an affiliate of the National Federation of Temple Youth. Each year deserving students win scholarships provided by our temple, Brotherhood and Sisterhood, which enable them to attend national twelveday leadership institutes to which are sent Jewish boys and girls from congregations throughout the country. There are regional groups which hold conclaves from time to time. Inspired by what they learn at the institutes and conclaves, these youngsters engage in religious, social service and social justice projects in their own youth groups. An overview of the director's planning for the school year would not be complete without mention of the special ceremonies in which each child takes part, and for which he is prepared in the school.

III

When a child enters the religious school he, along with his classmates, is consecrated. The consecration ceremony is part of the lovely Simchas Torah (Rejoicing over the Law) celebration which takes place soon after the High Holy Days in the Fall. He is taught the prayers he must say, in the kindergarten or first grade class, and he practices how to walk in the procession. It

is a high moment when the rabbi blesses him.

At the age of 16 (when he is a sophomore in our high school) he takes part in the ceremony of confirmation, when he makes the vow which signifies that he has become an adult Jew. This, to most young people, is the most important ceremony of all. It takes place on Shovuos, the holiday which celebrates the giving of the law on Sinai. It is attended by a crowd that fills the temple to capacity, and climaxes ten or eleven years of study. The rabbis teach the confirmation class throughout the year, each Saturday morning. This is in addition to the Sunday morning session at the Religious School. Special midweek sessions are held during the two months preceding confirmation, to prepare for the ceremony itself.

Once confirmation is over, many young people feel that they have finished their Jewish education. It is our special effort to bring them back, so that they continue for two more years, to graduation at the age of 18. We have been increasingly successful in this plan, and had the joy last year, of graduating 48 students. The graduation, too, is a religious ceremony, held in the temple, on Friday evening.

Another ceremony, that of Bar Mitsvo, has been carried over from Orthodox and Conservative practice to Reform Judaism. This is the occasion when a boy of 13 becomes a "son of the covenant." This ceremony is for him alone, and occurs on the Sabbath nearest his thirteenth birthday. He reads from the Torah (the scroll containing the five books of Moses), and sometimes from the Haftorah (selections from the prophets.) In a Reform Religious School such as ours, the boy continues through the high school. In recent years girls, too, have taken part in such a ceremony. For a girl, it is called the "Bas Mitsvo."

From time to time during the year, our temple, as do many others, holds a special Family Night Service. This is designed to bring parents and children to worship together, as ordinarily we hold separate services for children and parents. On these occasions the school takes an active part.

The principal plans with the dramatic director and the music staff a presentation that will suit the occasion. Sometimes, using the junior congregation choir, they present a cantata on a holiday theme. Sometimes they give a choral reading. A family, father, mother, children, is chosen to read the services. The rabbi blesses all those children whose birthdays occur in the current month. The presentations consist of material learned and practiced in the school.

Parent-School relations constitute an important responsibility of the principal. At the beginning of the year I prepare an attractive printed brochure, describing the school, the faculty and the equipment, listing the courses of study, the extracurricular activities, the ceremonies and the year's calendar. This is sent to every parent with a cordial letter announcing the opening of school, enclosing the card which indicates the child's classroom, together with a sheet listing the books which the child will need, and their cost. On opening days a corps of 100 mothers is present to help register the children and to sell them their books. I have previously held a brunch or a tea for these women, in order to brief them.

IV

In the introduction to the brochure sent home to parents at the beginning of the year, there is this statement:

A Religious School that is part and parcel of a congregation is not just like a secular school, though teaching standards and set-up are similar. It is a family-centered school and a temple-oriented school. By that we mean that the ceremonies we teach are those observed in the home, and the pattern of our worship is that of the temple. In each of these, the parents share, so that the religious education of their children is the concern of the temple, the rabbis, the teachers and the parents, working together. We welcome your interest, and earnestly consider your suggestions.

In a religious school like ours we have a double job — that of teaching the children, and through them, the parents. Many of the parents in our congregation begin by observing few, or no home ceremonies. But,

in Jewish tradition, the home table is an altar, and each Friday night and each holiday begins with the home observance, sanctified by prayer. There is a special ritual for the lighting of the Sabbath lights at sundown on Friday evening, of chanting the "kiddush," the prayer over the wine, and the "motsi," the prayer over the bread. "L'cho Dodi," "Come, my beloved, let us welcome the Sabbath bride," imparts an indescribable flavor to the Friday evening meal. In our primary grades we have a unit on the Sabbath, in which the culminating activity is the "Shabos party," really a dramatization of the Friday evening meal. The children take the part of the mother, lighting the candles, of the father, saying the "kiddush," of the family reciting the prayer over the bread together, and singing Sabbath songs. "Our Sabbath table is like a princess, like a princess dressed in white. She wears a crown of jewelled candles, jewelled candles, sparkling bright," etc. The "dinner" consists merely of grapejuice (for wine), and "chalo," the special twisted loaf of bread used on the Sabbath. No butter, no spread of any kind. Yet, so festive is the atmosphere, that children ask for seconds and thirds.

But what meaning will this have if no such observance takes place at home? The children themselves are a fine instrument of education. Parents often tell us that it is through their children's insistence that they introduce these ceremonies at home. We try to reinforce this indirect approach with workshops for parents, on the Sabbath, on Chanuko, the Feast of Lights, on Purim (which celebrates the deliverance described in the Book of Esther), on Passover, which celebrates the Exodus from Egypt. We involve mothers in the preparation and celebration of these holidays in the Religious school. The principal of the school, therefore, in everything he does, must keep one eye on the home, involving parents, persuading them, and educating them.

The second area is that of the temple and worship. For each age-group we plan worship services geared to the level of the children's comprehension. When the Primary children come into the sanctuary, their first

song is: "This is the house of the Lord, Ma Tov, u-ma-tov, how wonderful is this house." Before we have our first service for them, we bring them into the temple, show them the ceremonial objects, let them see and touch the Torah scroll, and explain to them what this house of worship is. In the service itself, the third graders, and later on in the year, the second graders, take a leading part.

In the elementary grades, in the junior high and the high school, services constitute an important part of the morning. In the high school, and in the junior high grades, too, students frequently write a creative service of their own. There are special services for these groups during the High Holy Days. We have Family Night services, where young people of all ages come and sit with their parents in the temple.

In all of this the principal is deeply involved — in planning with rabbis, directors of departments, teachers and students. The principal is usually in charge of children's services, holiday celebrations, holiday worship services, closing day exercises and honors days, and takes a part in the planning and carrying out of the program at such high points as Consecration, Confirmation and Graduation.

An important area of the principal's interest is the office staff of the temple. He works closely with the Executive Secretary in the coordinating of plans in the use of the entire plant, which is used by adult study groups, Brotherhood, Sisterhood, Board of Trustees and Youth Group. The clerical staff, which prepares the reams of mimeographed material — syllabi, examinations services, forms, school paper and the like, requires the advice and supervision of the principal.

In many cities there is a Bureau of Jewish Education, which acts as a central agency in coordinating activities which involve many schools. In our own city such an organization brings together the principals of schools to plan art exhibits, music festivals, fund-raising activities for philanthropic causes, and teachers' institutes. Each educator is involved in the joint planning, and each must then direct the teachers in his own school, in the implementation of such

projects.

In every school there is a Religious School Committee or similar agency which has the responsibility of the school. The director is immediately responsible to this body, sensitive to its philosophy of education, interpreting the pattern of teaching and curriculum, outlining his problems, presenting his plans and his needs, in the areas of faculty, physical equipment, budget and parent-school relationships.

In all that he does, the principal works closely with the rabbi, who is always deeply interested in the education of the children, and who has a rich background of Jewish learning that is of inestimable help to the

educator.

Did I say that the job of the practitioner is a many-faceted one? I'm sure that I must have omitted many details, for one

never knows what the day will bring — what contacts, what needs, what new horizons. Mr. Alan Bennett's opening statement in his survey is one which, I am sure, must have awakened answering echoes in the heart of every man or woman who is engaged in this work. He said:

Those who enter the profession of Jewish Education look upon their work as more than a means of livelihood — it is, or soon becomes — all pervasive in life itself. . . . One never really stops after the doors of the Temple are closed and locked in the evening. The work continues in the form of study, home telephoning, dinner conversations, evening meetings, work taken home to complete.

This I can say: for me it has never, in the thirty-one years during which I have taught and directed, ceased to be challenging, intensely interesting and rewarding. I have taught the members of one generation, and I am directing the teaching of another — and I love it.

VI

THE AREA DIRECTOR: TRAINER OF TRAINERS

Marion Kelleran

Director of Christian Education, Diocese of Washington, D. C.

I

CCASIONALLY A new acquaintance or an old friend will ask, "What do you do, Mrs. Kelleran?" The old friends accent the second "do," and they are somewhat demanding. To either of my questioners I reply that I am the Director of Christian Education in the Episcopal Diocese of Washington, and if I am west of the Rockies I hastily add a postscript, D.C. From there on it is anyone's game. Some people tire easily at this unrevealing title, and others probe a little further and become discouraged. Occasionally someone will care enough to go on to the details of my varied activities, in which case they will learn that I have a fascinating, demanding, frustrating life-and-job which I have a hard time separating from each other. How can I make

people understand much about this job, so seldom routine, so filled with interruptions, so endless, and from my point of view so

rewarding?

Those of us who serve as Christian education leaders in areas or regions, or whatever our particular tradition calls a designated bit of geography, have much in common with our colleagues in the local churches. Both groups have had similar training and many common experiences. We are all engaged in a job of leadership training. Both in local church and area office we carry administrative responsibilities. Both of us have a good deal of educating to do, in the local church with our church school teachers and youth leaders and volunteers of all kinds, in the area job

with clergy and lay leaders whose real life is in the local church or parish. All of us are men under authority, and few of us have men under us, at least in the sense of people who carry out our orders, should it occur to us to give any. In some denominations there is considerable movement between local and area jobs, and due to the difference in number of jobs it is not surprising that the movement is greater from the area or regional office to the local church than the other way round. This is only partly due to disparate numbers. Many people find the local job more rewarding in person-to-person relationships.

WHILE THERE are similarities, our jobs are also markedly different from those of the person in the local church, and nowhere is this more noticeable than in the rewards of the job. Seldom does an area worker have the fun and frustration of working all the way through a problem or a program. He comes into the local church for a special purpose. If he is lucky, he may start something that it will take months to work out. By then he will have been in a score of different situations, and the number of persons he has seen may be numbered in the thousands. In the local church the clergyman or the chairman of adult education or the parish worker may have had to spend hours and days with what began one night long ago, but he sees the growth in understanding of the person involved, and he rejoices at the one who has been found. If he stays long enough on the same job, the regional worker may come to know a young adult who years before was in the camping program as a child, but the richness of deep relationships within a close-knit community of Christ is not often his to enjoy. Another difference is in the wistful longing of each group. The local worker is often looking for a chance to get away to gain some perspective on his job, to talk with other people in similar situations. The area worker cries out for a chance to stay at home, to be alone, to find some limits for his work.

TT

SINCE A bird's eye view depends in some measure on the concerns of the bird and the terrain over which he is passing, it seems important to be realistic about both. All of us work in particular places, within particular bodies of Christian witness, and at a particular time in history. These three factors define and establish limits for our jobs. Some axioms may be stated: 1) Two area directors working for the same denomination in the same year, one in Utah and one in New York, would find little similarity in the descriptions of their work. The cultural climate is different, and the physical and sociological problems are different. One place is not necessarily more favored or more desirable than the other, but they are different. This difference is important. 2) Two area directors working in the same geographical location, in the same year, but for different denominations would also present widely varying programs of work. This difference, which area councils of churches sometimes try to deny, is also important, as our ecumenical leaders keep reminding us. The problem is not to deny the difference, but to understand it and work with it and in spite of it. 3) And two area directors, one following the other after a ten year interval in the same place with the same denomination, would report great differences too. This is also an important difference if our work is dynamic and relevant.

An area job reflects the world of churches, but also the churches in the world. Whether they stand against it, symbolized by some of our modern windowless churches, or hold out a welcome to it with great glass walls through which Christian and pagan may look and come together, the church and the world are in relation. As is fitting in a religion of incarnation, they are set in the world in a particular place. This place is important. This means that I must know something of the great metropolitan area where I work. It is small in geographical extent, large in population, a mecca for tourists from home and abroad, a gathering place of voluntarily displaced persons from every state in the union, its inhabitants moving about with appalling transiency. Our area is important in world affairs, nationals of many countries and continents can be seen as we drive to

school or office, distinguished visitors come and go, flags of many nations fly along our streets. We know about the population explosion, the death of the inner city, the great congregations in the suburbs, the significant movements of racial groups in substantial numbers, the predominance of socalled minority groups in our public schools. Our city has people arranged in many circles - military, diplomatic, congressional, governmental, old settlers - which rarely touch and never coincide. For the most part we are somewhat rootless, the community sanctions of "back home" no longer operative, little new community to be found. Perhaps that is why we lead the nation in the consumption of alcohol, though we like to blame our visitors for this, and why we have a high incidence of mental illness. Perhaps this is why our churches are in general full, and on the whole flourishing.

THE AREA DIRECTOR lives with people, too, but he sees them through the eyes of his locale. Where the local pastor worries about a teen-age pregnancy and tells the area director, the latter has heard the same story this week from half a dozen people. He has learned to count noses, over the years. He does it again. No, not six; nine. What common thread lies in this all too common tragedy of our young people? Are they the victims of their times, or their peers, or themselves, or what? And whatever the answer to that, what has Christian faith to say to this ancient and persistent problem? Was it more common, or less, before what we call sex education? And how much of that is there, anyway? How much of this is related to the early socialization of the youngsters, now commonly in schools operating on group standards at the age of three? Is it related to dating in the sixth grade? To the fact that there isn't any girl culture any more, so that a young girl would rather be with boys, and dress like boys, than be a girl? Is going steady in the tenth grade part of this problem? It it related to the breakdown of family life? Of church authority? And whose problem is it? Who in this community is working on it, and where? What about the demand of God, and the response

to it? What program — if any — can he suggest? Here is a pastoral problem seen in a new light, never divorced from person-hood, never degraded to a program, but still a problem he has to face in his particular role in Christian witness. His job is to help the church in which pastor must help the individual child.

Or take that quiet afternoon when he is out of the office, for he has gone hospital visiting. It is a great hospital for the mentally ill. There is his colleague from the next area; the wife of one of the clergy in his own region; that lovely girl who has been at summer conference the past two years; the superintendent of one of the church schools he visits; the brilliant young graduate student he occasionally saw at meetings of convocations. They were all in churches. What support and what help did they lack, what openness did they find wanting? The psychiatric resources of this area are enormous, and completely inadequate. And his own training is none too good here. Where is the fine edge between reality and disorientation? What can Christian community do to support these people before they become ill? And after they come slowly back to full health again? Can our parish life be of a quality to help this growing problem?

These are problems everywhere, writ large in this great, impersonal metropolitan area. They will not be solved by a program, or one man's attack on them. But they will never be met unless they are seen whole, with the person set in the context of the forces that teach him and mold him, of which the church is often not only just one, but an insignificant one. To understand the constellation of forces he must go to school to his area, its strengths and weaknesses. With too many meetings to attend, in too many places he must go to more, often of community organizations and interfaith commirrees where he has to learn a new vocabulary in order to interpret what's being said and done. He must serve on boards of related social agencies and program groups, and he must try to live in the midst of the community as a citizen. And he must read, not only books but reports and research, even when there is no time for reading.

Yes, his area, complex and dispersed and unredeemed, is important in the way he looks at his job. And so is his church.

Ш

DENOMINATIONAL stereotypes are common among us, and it is probably true that there are as many similarities as differences between us. But it is certain that the polity of a given church is a genuine factor in the way the area representative of a denomination works. (In some parts of the church which I serve, the very word "denomination" is anathema, and I rarely use it in spite of its value.) Another determinative factor is often historical, so that in a given place it is much harder to bear witness as an Episcopalian than as a Baptist, and vice versa. But the essential structure of the church is a greater determinative of my job. The Episcopal Church is by tradition and nature a decentralized church, operating in loosely related but almost autonomous units called dioceses. Within these its bishops are elected, though the election is held by consent of other bishops and dioceses, and it is from this episcopal form of government that the very name of the church is derived. As a church we are suspicious of bureaucracy, standardization, national offices and officers, and sweeping nation-wide programs and policies. It can safely be said that The Book of Common Prayer is a greater unifying force among us than anything we have been able to devise in the way of national organization. This makes a difference in the way we work. It keeps Christian education directors more educators than directors, which in the nature of the Christian faith may be a good thing.

It is sometimes difficult for my colleagues in other churches to realize that should a parish decide not to have a church school or a youth group or a parents class or an adult education program, I have no means of coercing the parish into having them, and no one to whom to report the parish for failing to have these on the whole beneficent things. I must try to develop a relation of trust with the clergy of the parish and with

such of its people as I may know, so that we can talk about these matters, and each of us can understand the other's point of view. I can try to help develop the kind of program that the parish seems to need and will accept, and I can help them work through some of its bugs and get it operating. But to no one is it compulsory. I am the servant of the people of this diocese. working largely with their clergy and lay leaders on educational programs and policies and courses. But I do not have a party line which I must speak and to which they must listen. This makes me responsible as a person and as a professional worker. It also keeps me in need of a competent local board of advisors, both clerical and lay, who keep me from complete individualism and from a variety of crackpot schemes which I may think up in misguided moments. This seems to me important, too.

THE NATURE of our polity also affects another aspect of my job as an area director, for I act as a kind of informal liaison berween our diocesan life and the national Department of Christian Education of our church. I am an interpreter of each to the other, not free from distortion, I fear, but highly sympathetic with both. I have never had much sympathy for the description of the Episcopal Church as a sleeping giant, with the added warning that we should look out when it wakes up. (This church has always demanded more of men than I can supply, and its vitality has never ceased to astonish me.) But in the area of Christian education the figure is apt. For many reasons and with some excuses, this church has held out only grudging acceptance of the educational movement of the 19th and 20th centuries. In spite of prophets crying in the wilderness of the 20's and 30's, it was not until the postwar years that we woke up to our Christian education problems and began to struggle with them. The struggle is far from over, but the church is awake to the fact that there is a problem and that it must be met. For the first time in many years of our history we have something called a Christian education program. The major premise of this program is that Christian education is not a matter of developing an institution called the Church school, but is a matter of making Christian education a function and obligation of parish life, as worship is a function and duty, and social outreach and evangelism and missions are functions and duties.

TV

A PROGRAM BASED on such a premise has greatly widened the area of work of all Christian education people in our church. Its first requirement is a high quality of parish life, since only such life will take seriously its educational responsibilities, or be imaginative and creative about the opportunities parish life offers for education. As a result we have been concerned primarily with adults, and the concern has been on the level of what in the old days would have been called evangelism or conversion. At the same time we are concerned with teaching about the Christian faith, we have been equally concerned about giving people an experience of it, and helping to break some of the religious stereotypes with which adults seem to confuse vital Christianity. Our area workers have been living lives of many weekend conferences: The Parish Life Conference, the Parish Leadership Institute, the Parish Life Mission are all programs which are designed to train leaders for parishes by offering them an experience which is informed by the Christian gospel. We are moving slowly from the necessity for many diocesan Parish Life Conferences, serving perhaps five people from six or seven parishes in a weekend program, to parish acceptance of responsibility for the same kind of program for its own members, usually in larger numbers for a Friday evening through Sunday morning period localized in the parish church. These people, many of whom have had through God's grace a new insight into the relevance of the Gospel and the meaning of the church, are now crying out for more special leadership training for specific jobs in parish organigations, and the Parish Leadership Institute is designed to meet this need. It is easy to dismiss these alphabetical programs - PLC, PLM, PLI - as part of a scheme to involve people. It is harder to explain some of the genuine conversions and new insights of people who have found in them their first depth experience of Christian community.

The leadership for this sort of experiencecentered program had not been trained very generally in our church, and for a generation we have been going to school to the secular leaders of the social sciences, learning some of the things that they can tell us about group life and development. As a result of initial training of a core group through the National Training Laboratories in Group Development at Bethel, Maine, and through a very generous grant of some private donors, about a third of the clergy of our church have had the experience of two weeks of an intensive program called the Church and Group Life Laboratories. It is designed to train clergy by giving them experience, interpretation of the experience, and theory and practice of group life forces. This summer marks the first such Laboratory for lay people, though some of our laity have been present at the regular clergy labs, and three such periods have been attended only by bishops of our church. Again, it is easy to set up the straw men of "group think" and "loss of individualism," but the program has too many participants who can defend its purposes as exactly the opposite of these two attacks on a theologically oriented attempt to make vital the endless barren meetings of many of our parish organizations.

All our area directors have attended labs, and many of them serve on staffs of these two-week sessions. We are essentially, in these labs and in the alphabetical programs above, interpreters of a national program which is sometimes suspect just because it is such. None of us who serves thus is just carrying out some national program. We believe in it and in its value for the local church and the diocesan life of our areas. We see an immediate result of these concerns in the almost unbelievable increase of all forms of adult education. The parents' class is built into the framework of our present curriculum (the first official cur-

riculum this church has ever had) and it has many ups and downs, but the general picture of adult education is all up. More office time and more consultative service is given in this area of our work than in Church school, though not as much as in youth work. The variety of subject matter, class leadership, and materials used are both a wonder and a delight to us. This is a major change in emphasis in the past decade, one that we welcome and support as best we can.

V

EVERY DIOCESAN director in the country has a heavy load to carry in connection with our Seabury Series, surely one of the most revolutionary and adventurous curricula produced in recent years. If, as is sometimes said, it is far left educationally, it is infinitely farther left in the minds of many of our people, accustomed to a rather pedestrian approach to Christian education, with a heavy accent on content and very little in the way of activities or involvement. Most of us who serve areas have had to face a choice. Are we essentially trainers of teachers, or trainers of trainers of teachers? My advisory committee is firm in the latter position. This has kept our work on a relatively manageable basis in terms of hours, and it has helped us to help clergy and parish committees to accept their responsibility for regular teacher training, which means weekly sessions by our standards. Probably no area of our life has posed as many problems as the introduction of new materials. We had contemplated a period of orientation, and had many sessions over three years in preparation for the materials. This was followed by training and consultative services when the materials appeared. What we had forgotten was our rate of transiency. Orientation is a continuous process, and so is training. No school in our area has anything like a permanent staff. In some the turnover is at least 50% annually. Our satisfactions have to come in areas other than teacher-training, though even here there are parishes doing magnificent jobs. As area directors we are not salesmen of Seabury

materials, but we are certainly interpreters and apologists — in both meanings of the word — for these courses of study so baffling to some and so amazingly helpful to others.

VI

ANOTHER ASPECT of our work which is quite different from an earlier time, and the direct result of our program, is the insistence on Prayer Book worship for our children, with their families, in the church. In general this is now the rule for all children from the fourth grade up; it has made our church schools an experience of worship as well as of learning. In some parishes the children from the second grade on attend these services, and in a very few all children above the kindergarten level are present. In spite of the years spent in urging people to translate words to children's levels, in spite of some understanding of vocabulary limitations, the benefit of the present system, to children and parents alike, speaks louder than my theories. Even in primary worship when it is held apart from the family service, more formal phrases are used than has ever before been the case. The way children reach up to this continues to amaze and indeed baffle us, and often makes us feel guilty. We are keeping our boys and girls in church school much longer than used to be the case (we have been particularly derelict in this regard) and we know it is in part because adults are also in our church schools and the family services. It has been relatively easier to introduce the aspect of family worship in our program than any other, and it has more supporters than any other part.

The balance between taking people out of parishes for area meetings or getting into parishes ourselves, or training people to work in parishes, continues to be our problem. Running area schools of religion, or teacher-training sessions, is easier for us than any other approach. But are they not often attended by exactly the same people who attended them last year or three years running? And do they seem to change much as a result of this experience? Though

the answers to these two questions are yes to the first and no to the second, the program answer is more difficult. For why do they continue to come?

So our work as interpreter and trainer and stimulator, usually of leaders of leaders, goes on, in and out of parishes, in weekend conferences, in summer youth conferences and endless leadership training activities. It is never ending, and always beginning again somewhere. It puts us in touch with people from our parishes, and it keeps us humble.

Perhaps the greatest good we enjoy is the happy coincidence of the mood of the church at the moment, indeed of the churches, with that of our Christian education program. Sometimes we have been working against the grain of church life. In his excellent little book The Blessings of the Holy Spirit, Canon Fison of Truro points out that we are living in an age of the Holy Spirit, which he says is characteristic of the people of God when they live in eschatological times. So the church is looking at the quality of its life and the nature of its community, however broken and fragmentary this may be in divided Christianity. There are dangers to the inward look, but for the decade and a half that we have been in it, our Department of Christian Education has been providing programs and courses which happily coincide with this emphasis. Canon Fison deals with external causes, we with internal. Both are part of our moment of history. We do not understand the Providence of God which brought these two things into juxtaposition, but we are grateful for it. And we are equally grateful for the theological revolution now being felt in many of our parishes, with the renewed accent on biblical theology, demand and response, and relevant Christianity. These years have provided a favorable climate for work in Christian education.

WE MAY BE moving out of it. There are some signs that the swing of the pendulum has begun to reverse, and we shall be more immediately concerned with outreach than with inward looking. This will be the best of much that has been done these past few years in our local churches. This will determine whether the spirit be Holy or just espris de corps. And those of us on area jobs will have new emphases for our ancient story, and new techniques to meet the new problem in our areas.

Little has been said in this article of our work with the area Councils of Churches, characteristic of area directors in every denomination and place and time. Nor has much been mentioned of our long hours with clergy individually and in groups, as we try to help them in their discharge of impossible tasks. Many of us have taught in theological seminaries, have been leaders of summer conferences, have lived through the heartwarming or heartbreaking experiences of many a local congregation. We are part of the Church we serve, glad to be in it as well as to work for it.

WHAT IS THE FUTURE for this kind of job? In my church, the woman who serves as an area director is becoming a rara avis. Christian education is now respectable among us, and area jobs are largely filled from the ranks of the clergy. This challenges us in another direction, for we are very deficient in seminary training in Christian education. Does a minister not need training for these jobs too? This is a trend, but it could be reversed relatively quickly. Another trend is the rise of the untrained local director of Christian education, in answer to the immediate need in our growing parish programs. This, too, could be reversed, and meantime moves us to programs for inservice training for these courageous people. It could well be that much of our time in the future will be spent at this. Whatever the future holds, we are sure that the area director is here to stay, living in the great tradition of the care of all the churches, never easy for a great man, and not easy now for the humble practitioners who hold these particular outposts of the kingdom.

RELIGION IN RECENT MAGAZINES

By C. R. House, Jr.

Associate Professor, Fairmont, West Virginia, State College

Continuing its story of religions in America, Look for May 12, '59, presents "The Episcopalians." This is the ninth article in the series written by Hartzell Spence.

Also running a series of articles on religion is Harper's Magazine with "I Call Myself a Protestant" by William Warren Bartley III, in the May issue. This young philosopher traces the intellectual steps which led him to reject the beliefs of most of the leading Protestant theologians and finally to leave the church of his birth for one more liberal. The February issue carried "The Faith of a Heretic" by Walter Kaufmann; the March issue "What a Modern Catholic Believes," by Philip Scharper; and the April issue "Why I Choose to be a Jew," by Arthur A. Cohen.

The special May issue of International Journal of Religious Education on "The Christian Education of Adults" is a classic.

If you are dissatisfied with your filing system or are contemplating setting one up, you will not want to miss "A Filing System That Works," by Charles W. Fruit in *Pulpit Digest* for May, '59.

Catholic Education: What Is Its Goal? Aelred Graham tells in The Commonweal, April 24, '59.

Lin Yutang, Chinese scholar, author and philosopher, tells "Why I Came Back to Christianity" in *Presbyterian Life*, April 15, '59.

"Prejudice: Eight Ways to Reduce It," by Arnold M. Rose in The Jowish Digest, April, '59, is well worth reading.

"A New Religion in America" by Leo Pfeffer in *The Churchman* for April, '59, tells why he and most Jews are opposed to breaching the wall against religion in the public schools.

"The Secret of the Parochial School" by Joseph H. Fichter, S.J., in the May, '59, Catholic Digest says the secret is the reason for the school in the first place. The article is reprinted from Catholic World.

William A. Christian writes on "Philosophical Analysis and Philosophy of Religion" in The Journal of Religion, April, '59.

(Continued on page 368)

A SYMPOSIUM

Legal and Other Critical Issues of Religion in Public Higher Education

has recently been published by the Religious Education Association for "The Commission on the Study of the Place of Religion in the Curricula of State Universities." The 48-page brochure contains four papers on the legality of various practices in dealing with religion in public higher education. The papers are by Paul G. Kauper, Professor of Law, University of Michigan; David W. Louisell, Professor of Law, University of California (Berkeley); William B. Lockhart, Dean, University of Minnesota Law School; and Arthur E. Sutherland, Professor of Law, Harvard University.

Members of R.E.A. who have concerns in this field may secure the pamphlet by sending request with 25c (to cover cost of distribution) to

THE RELIGIOUS EDUCATION ASSOCIATION

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The Concept of the Devil Versus Modern Persecutions

Mark Graubard

Professor, Natural Science and History of Science, the University of Minnesota

1. HATE OF EVIL-DOER

THE WAVE OF WITCHCRAFT persecution in the Middle Ages has not always fared well with historians because it seemed difficult to fathom the cause of the seemingly pointless and cruel outbursts that constituted the witchcraft mania. One wonders what the future will do with our own waves of persecution founded upon the belief patterns of Nazism or Communism. Will the inhuman futility of Hitler's gas chambers or of Stalin's extermination of millions of peasants and hundreds of thousands of Communist party members be better understood by the historians to come?

In their failure to understand it, historians dismiss witchcraft as superstition and stupidity. But superstition and stupidity constitute too shallow an alibi for a mode of action which endured for hundreds of years, spread from country to country, had as its exponents learned men and was defended in thousands of treatises and books. Behavior of such dimensions must be deeply human and regardless of its brutality must, like crime or sin, be objectively studied to be understood and perhaps even mastered.

The belief pattern behind witchcraft was magic, and magic was primitive man's science. To primitive and ancient man nature was one coherent entity held together by bonds of sympathy and antipathy, by cause and effect. He regarded the world in a spirit of direct involvement because he thought of himself and all about him as parts of the cosmos. He could not observe the stars without a feeling that they were concerned with or were involved in his fate. His attitude to animals, plants, storms, clouds, hills, rivers and stones was like his attitude to other people. It was loaded with emotion and self-concern just as our attitude to social problems is inescapably permeated with concepts of justice and ethics.

Objects or events in nature were either with him or against him. They augured either good or evil, were fickle or loyal and subject to threats, flattery or propitiation. Since people behaved thus, why not the powers of nature? Analogy was a powerful cement in his thinking, and still is, provided it is checked and guarded. Similarity, often named sympathy, constituted a strong element in his construction of omens and his practice of divination or medicine. Substances of like nature attracted each other while contrary substances repelled each other. Hence objects showed sympathy or antipathy, love or hate. Secret or hidden forces were at work everywhere, and men of wisdom could fathom and even master them because they were clever, gifted and inspired. Men who were truly wise could discern the language of the birds and the clouds and understand the meanings and messages of the stars and flowers, the wind and the clouds. They also knew the poisonous and curative elements that filled the rich stores of nature.

KNOWLEDGE OF THE SECRETS of nature constituted "natural magic." It was expounded in two classical books by that title, authored by Cornelius Agrippa von Nettesheim (1486-1535) and Giambattista della Porta (1535?-1615). Natural magic was the study of what we call science, of cause and effect, of the materials and workings of the forces of nature. Bodies have virtues, properties and powers which must be studied with dedication and thoroughness. The power of the lodestone was marvelous. Herbs in particular had mysterious powers. Some made people sick, others affected their minds. Some put men to sleep or killed pain, others restored health. Some caused diarrhea, others constipation; still others killed, either suddenly or gradually. These powers could be employed in obedience to the wishes of the scholar. These qualities were under the influence of the stars. Herbs could affect the spirit as well as the body, hence could produce moods, depressions and affections. They were used in love potions, as cures for mental ailments or for the

restoration of vouth.

The employment of natural magic in healing was synonymous with white magic. It meant exploiting the occult or hidden powers of nature for the benefit of man. But there were also people who made use of nature's powers for evil purposes, and they did that mostly with the help of demons ruled by the devil. Such men might ply their wickedness for a specific purpose or they might merely serve the devil to help him undermine the work of God or confound his followers. They were practitioners of black magic, men and women to be dreaded because their powers were as wicked as they were potent. They not only feared not God but sought to unseat him and undo his works, hence can be shown no mercy.

Black magic invariably went with suspicion of contact with demons which meant compact with the devil, and elicited indescribable fear and therefore persecution. But the involvement with demons was secondary to the suspicion of their doing evil. Primary was the fact that these people, the suspected or accused, were evil-doers: they were a menace to man and to God, to body and soul. Demons were brought into the picture just as naturally as God was brought in on the other side. A good man was a man who walked with God and Christ, prayed and confessed and at least in words loved his fellow men. An evil man, on the contrary, gave his allegiance to God's adversary - to Satan. A good man served God because he chose the good path and agreed to fight the sin within him. The bad man did the reverse. He worshipped sin and wickedness and hated God and Christ. He had sold himself to the devil and his cause of bringing evil to man.

Witchcraft persecution was never continuous in time and place. It came in pulses. An acute eruption of terror swept over a town, took its few victims and died down. The actual numbers have been exaggerated by contemporary as well as past historians.

WHO WERE THE VICTIMS? George Lyman Kittredge, the keenest student of witchcraft, puts it plainly:

In the last analysis, every witch is prosecuted not because she amuses herself with riding a broomstick or because she has taken a fiend for a lover; she is hunted down like a wolf because she is an enemy of mankind. Her heart is full of malignity; for a harsh word or the refusal of a bit of bread she became your mortal foe. And her revenge is out of all proportion to the affront, for she is in league with spirits of evil who are almost infinite in strength. She sends blight upon your crops, the rot upon your sheep, the murrain on your cattle; your house takes fire; your ship is cast away. She visits you and your family with strange wasting diseases, with palsy, with consumption, with raging fever, with madness, with death. Witch trials are not prompted by theological hair-splitting, by systems of devil-lore, by the text, "Thou shalt not suffer a witch to live!" These all come after the fact. It is self-protection which incites the accuser. His cause is fear and fear of bodily harm. The witch is a murderer or may become a murderer on the slightest provocation. She cannot be spared, for there is no safety for life, body or estate until she is sent out of the world.3

The victims were people of "common fame," reputed nuisances whose deeds of annoyance or suspicion left an imprint on the community. The charge of witchcraft became an outlet for hostility generated by unpopularity. Such people had been the subject of group gossip. We might say that in every community there accumulates some emotional tension which at certain points must burst its normal bonds of restraint and finds an outlet in the form of active resentment against one who has long courted or won, justly or unjustly, popular disapproval. Frequently the victim was not a poor wretch or some wandering beggar but a rich man who was greedy or unkind to his poor relations, or an official who was too proud and unjust, a woman who was too sloppy or gossipy, too homely or too beautiful, too

¹Witchcraft in Old and New England. Cambridge, Mass., 1929, page 4.

clever or too stupid, or men who were conspicuous trouble makers, or too brilliant for their good or too egotistic. All these strong deviants from the norm were likely to be pounced upon in moments of tension. Subsequent to a ritual execution the people felt relieved. Surely, after a solemn act of justice, a human sacrifice, things must get better!

A recent study of the role of witchcraft among the contemporary Navaho Indians by Clyde Kluckhohn brings out the same point.² These Indians have no police force of their own on the reservation and brook no interference from the American government. Evil doers, murderers who kill in a brawl or commit a crime of passion, are not apprehended nor formally charged. If the federal arm intervenes, the tribesmen will as a rule refuse to cooperate and will shield the culprit. He is after all a member of the tribe.

The community remains aware, however, of the culprit's deed and marks time. Should there arise a wave of emotional tension, as when an epidemic strikes or strange misfortunes descend in rapid succession, the suspicion of witchcraft will arise and a suspect be looked for. On such an occasion the murderer recently shielded will be pounced upon, brought to speedy justice and done away with. Here witchcraft is a sanctioned form of justice. The belief performs a valuable social function: it is an outlet for tension which oppresses the community and serves as well as a form of retribution for wickedness.

2. WITCHES, CAPITALISTS AND NON-ARYANS

Since man has not undergone any basic psychological changes in the last five hundred years, it seems reasonable to expect that his hate for real or imaginary enemies of mankind has not diminished. The evidence indicates in fact that man's urge for persecution in the name of a good cause has even become intensified. The twentieth century may well go down in history as the

outstanding century of ideological warfare and persecution.

The second decade of the present century brought the wave of Leninism over Russia and generated nuclei of its faith in every country. The philosophy of Marxism-Leninism apparently satisfies the same basic need that was served by the practice of witchcraft and the belief in Satan. To many who find socialism an idealistic search for social justice and economic equality, this may sound like blasphemy. Freud's theories of ambivalence or compensation sounded equally fantastic when first advanced, and still do. Yet the theory proved so helpful in understanding complex facets of human conduct that much resistance has melted away. Some such dissipation of opposition might be useful here.

Leninist Marxism supplies "an enemy of mankind," the capitalist and his "class," and that there can be no justice in the world unless he is exterminated. Failure to do so will forever doom mankind to poverty and privation and leave the owners of the means of production with the last word over its daily bread and freedom.

The Marxist scholastic is as involved as the long, tedious medieval dissertations on magic and witchcraft. Instead of the latter's references to the powers, sympathies and antipathies of magic herbs against a background of theology and its demons, the Marxist lore discusses refinements of the class struggle, economic forging of religions, manipulation of art values by capitalists, the labor theory of value, exploitation, wars for profit, race hatreds for cheap labor and similar fancies. The modern capitalist becomes a manipulating Svengali, much as the suspect of medieval times became a manipulator of demons.

Common to both philosophies and pivotal in their webs is the fear of malefacium and the desire on the part of good men to do something about it. The dullard and self-centered are never interested in protecting society from evil-doers. Only the public-spirited and enlightened citizenry went after the witches four centuries ago. Aware of this, Lenin never ceased insisting that it is

Navabo Witchcraft, Cambridge, 1944.

the vanguard of the workers that forms the cadres of the Communists in their fight for world revolution.

Anthropological studies in the light of psychology reveal the vast divergence in which human beings can clothe common needs. Different rituals and institutions can cater to the same social or psychological requirement. Thus, too, man everywhere isolates an abstract concept of the good and strives to embody it in his faith, in his conception of God. He similarly isolates the concept of the evil-doer, conceives him as a sorcerer at one time or as a secular fountain of evil. In our materialistic culture the devil thus becomes a "class" that has more than others of the goods so desperately craved.

The revolutionary philosophy of Marx and Lenin is as genuine an expression of the find-the-guilty-and-improve-the-world complex as was witchcraft. To those in the grip of the belief in witches, the devil and his demons were as real as is to Communists the capitalist with his greedy soul and inhuman schemes. Gromyko's diatribes against America or Khrushchev's matter-offact analyses of our war-mongering "ruling circles" are basically little different from the language of believers in magic and wizards.

THE MODERN WITCHES, the capitalists, cast spells on the workers using all kinds of charms to beguile those hapless fools. They exploit them for personal gain. They go contrary to all decency. Should things go badly for their profits they plot a war. They divide and befuddle the victims with such opiates as religion, race hatred and sex. The defenders of witchcraft prided themselves on their "scientific" logic and so do the founders of Communism and their followers. The Communist Manifesto was written before the birth of sociology, economics, anthropology and psychology, even as the hundreds of books in defense of witchcraft were written before the coming of most of modern science.

At the bottom of both outlets for persecution lies "the essential element in black witchcraft — maleficium — the working of harm . . . by means of evil spirits or strange

powers." It is this element which is the core of the socialist attitude to "capitalists" and of the Nazi attitude to non-Aryans. The rest is rationalization, scholastic or scientific gobbledygook. In a medieval atmosphere sin and demons loomed big; in modern times greed and material goods. To the Nazis, the Jews had pseudo-magical powers and international influence. Their main function was maleficium for Germany. They were a menace to Germany's growth and glory. They shared none of Germany's goals, culture or spirit because they were of another race. They sought their own advancement at the cost of Germany's honor, hence they had to be exterminated.

3. THE CHRISTIAN APPROACH TO EVIL

Nevertheless, it is the very conception of love of mankind and the need for the rejection of sin that lies at the source-springs of religion. Throughout history man's search for faith derived in part from his urge to believe in a power for good, a power beyond man, a power that is one with his Maker, a God who is just and reasonable and wants man to love justice too, a God who can be propitiated by prayer, good conduct and submission. Not every religion served this goal to the fullest, but traces of its existence can be discerned everywhere.

It is rare if not impossible to find a human society without a concept of the good, and it is difficult to have a concept of the good without a concept of evil. Christ seems to have been the first man within the culture area of the Bible who succeeded in bringing the word to mankind that such a separation is possible and desirable and is precisely what God wishes. Man can, Christ declared, disapprove of sin and seek its elimination without hate and violence. As if aware of the fact that this asks too much of man, the Christian philosophy declares that such a goal is difficult of attainment and warns the enthusiastic and devout not to expect too much. Man, it says, was born in sin. He has much evil, pride, willfullness and weakness in him. Often he wants to do good but somehow lacks strength. He is torn between two angels who seek mastery over him, the one representing goodness, the other evil. Neither is ever the final victor as long as man chooses to strive

and hope.

Considering the widespread contemporary acceptance of many of Freud's psychoanalytical theories and their helpfulness in our understanding of much of man's behavior, it must certainly be granted that our religious authors of antiquity possessed phenomenal insight into the human mind. Freud's notions of man are little different though much harsher than the Christian conception. Both take a definite stand against the notion of Rousseau and Marx, so strongly rooted in modern American or Western thought, that man was born good and kind and only our social institutions render him wicked. One need only transform these institutions, they say, and man's true goodness will blossom forth. Most great religions and Christianity in particular, like modern psychoanalysis, do not share this belief. It is primarily for this very reason that the rise of the Rousseau-Marx ideas meant the temporary decline of faith, or coincided with it.

The very first chapter of the Old Testament relates the sad story of man's fate. Cain and Abel were the only people on earth born of woman. They needed each other badly and had no cause whatever for conflict. Yet Cain killed Abel one day not because of money or goods, not even because of lust but out of sheer envy, or cussedness. And one quarter of mankind lay dead in the sight of God. And Cain is still killing Abel. Hence we might as well face it, declared the Christian philosophers about two thousand years before Freud: We are confronted in homo sapiens with a very difficult patient.

But God loves man, his creation. To encourage and comfort him, afflicted as he is with the mark of Cain—the complexes, repressions, libido, ego, instincts and conflicts in modern terminology — God sacrificed his only Son to prove his love for man and his covenant of forgiveness. Man must therefore do his share and work hard to stand by the angel of good and build up

potent restraints to resist the angel of evil. His rewards will be great though obviously they cannot be offered to him on earth. Being a sinner, man cannot be the recipient of divine awards on earth. His rewards must be obtained in heaven. God's kingdom cannot be realized here below. Christ's death is a hope and a bonus. God only wants man to strive and strain his utmost both in restraining of his innate evil and in lifting himself by his own bootstraps toward the good life. All will be well if he strives; if he fails, things will be black and he will wallow in sin.

4. THE ABSTRACT DEVIL OF RELIGION VS. THE REAL ONES OF PSEUDO-SCIENCE

For several centuries after the decline of the witchcraft mania, religious people never investigated the phenomenon for sheer embarrassment. It was generally felt that the great tragedy caused by the delusion was directly due to blind faith. This notion has been part and parcel of the rationalist folklore which as a cultural belief pattern has held all of society, including the clergy, in its grip in the last century or so.

Yet, ever since the advent of the ideological persecutions of the twentieth century, students of religion and theology have nothing to be embarrassed about. The two atheistic philosophies of Communism and Nazism have probably persecuted more victims per week than many times the total number of people killed, persecuted or molested under the sway of witchcraft. Persecution apparently was not brought into being by religion but is due to some basic human feature independent of belief or disbelief in God.

The medieval persecution came in pulses, swept over a community with its sudden terror, killed a few people, say a hundred or so to be on the liberal side, but in time exhausted its strength and died down. Its bitter fruit demolished the peace of communities, set friend against friend and often tore apart families with its passions. Its cruelty was not planted by men nor manipulated by a consciously propagated philosophy. It sprouted as a natural seedling of

a special soil, namely, the belief pattern of the Middle Ages which inherited the belief in magic from antiquity, harmonized it with its faith and lived with it as we live with

our deepest convictions.

Deep-seated beliefs are never distinct or isolated entities. They are part of the thought and behavior patterns of man and fulfill particular psychological needs. The belief in magic and witches meant the same to a pagan as to a Christian in the prescientific era. To a Christian, for example, Satan was as real in the past as was God, and understandably so. If God stood for mercy, love and justice, there clearly had to be a contrary, an opposite force. Some people were pious, others demonstrably godless. Some were kind, others mean; some charitable, others scheming and vindictive. Clearly, the good man served God, and the wicked served Satan. Consequently, once it was suspected that evil was afoot, and conditions conspired to render the situation terrifying beyond endurance, then all fear and fury in man let loose, victims were hopefully found and punished.

The modern persecutions, however, are entirely different in nature. They are not logical consequences of the culture pattern; they are manufactured concoctions generated in minds that seem to be cauldrons of bitterness and hate. They spread far and wide because they appeal readily to groups and individuals that are similarly embittered or frustrated and wallow compulsively in search of an enemy. And that enemy which for the Communists is the capitalist and the deviationist and for Nazis the Jew and the humanitarian democrat, is a worthy full-

fledged devil.

THE MODERN DEVIL THEORIES have found enthusiastic as well as scholarly followers who go out as apostles to spread their faith far and wide. They are dedicated men who work full time developing widespread devotion to their god and hate for their devil. Unfortunately, while their gods are unseen and imaginary, their devils are real enough since they are living people, members of their nation and community. Their positive goals remain unseen and

their entire faith is reduced to hate of immediate flesh and blood. And the propagation of hate, whether by Nazis or Communists, goes on apace day and night. The modern devil movements, moreover, are not sporadic, unpredictable outbursts. They are open and organized, as if in the Middle Ages there were legal satanic churches, priests, rituals, processions, bibles and ser-The secretiveness of the modern movements is of a secondary nature. Their leaders and missionaries are welcome into society and have friends and neutrals in the highest places. All democratic nations are full of well-meaning people who tolerate the devil-worshippers and impress upon the indifferent and ignorant that the groups which preach race- or class-war, depending which devil is honored, are no real danger to man, his soul or his future. In our democracies, all are entitled to full freedom of action. The public is thus lulled into fearing no danger and when 1917 or 1933 arrive for Russia or Germany respectively, mass persecutions are suddenly or gradually set afoot and hell is let loose.

True, there were in the Middle Ages no organized parties for the speedy and effective extermination of devil-worshippers. The task was incumbent upon all believers and they merely waited for an occasion which called for action. But there were no organized devil-worshippers either. After a wave had struck, people simply tired of the persecution or saw themselves running around in circles. Under the modern devil movements, however, such brakes are rare. The persecution, as is plainly seen nowadays, can go on for a very long time. Its priests go on preaching, its writers turn out their diatribes, the gas chambers are being filled, the concentration camps never close, slave labor keeps filling the gaps left by the dead and industry keeps grinding out engines for future wars on the devil. There can be no end unless it be the historic fact that all social movements or particular societies sooner or later come to an end.

There is a further distinction between the two types of belief in devils which is of special interest to religion. Christianity aims at dissipating hate and bitterness in people by postulating original sin and divine grace, two potent weapons in view of its belief that evil is part of man's inner being and every sinner must be aided in combatting it by his own efforts. The true Christian must seek to restrain haters who hunger after stoning sinners and crusaders in search of enemies. It is aware of the fact that its ultimate goal is unattainable on earth. It has no devils but a vague, abstract conception of evil, which is an undeniable concept - the obverse of good. It tells man that evil is in him and urges him to resist it. There are no dedicated, professional evildoers, it asserts: All men are sinners, and saints are what they are not because they fought evil in others but in themselves. Hence modern Christianity promises no kingdom of God on earth, and demands no flood of evil-doers to fertilize the cleared soil and no fresh graves upon which to dance and sing welcome to the new society.

The modern philosophies of persecution base themselves upon a wholly different theory of human nature and advocate as a result a totally different notion of evil, ways of its elimination and means of ushering in their image of the good society. Man is a fighting animal that lives and dies by brute force, assert the Nazis. The individual must be subjugated to nation or race. Enemies, either social, political, economic, philosophic or racial, must be exterminated. The Nation-Race, or Nation-Class of the Communists, must be united and glorified through force at home. Conquest abroad must be viewed as a continuation of the ruthless conquest of enemies at home. Religion, especially Christianity, is opium to a healthy national or class consciousness. Economic greed and conflict by business, industry or labor are harmful to the nation-class or nation-race and must be suppressed. The Nation-Race or Class is a family and must live. fight and expand as one. All negative elements must be cauterized or ectomized as diseased tissue.

The Communist philosophy differs slightly from the Nazi scheme but the differences seem minor in perspective. Men are

not born brutal as fascism claims. On the contrary, they are born good, social, kind and probably altruistic. But men are as clay in the hands of institutions and these in turn are as putty in the hands of a ruling clique. The members of these cliques are evil, greedy beings who respect neither men nor morality. All they live for is material gain. Since wealth can only be achieved by robbing others, they rob, that is, they exploit. If the acquisition or augmentation of their wealth demands the initiation of wars, they care not how many millions will die: war it will be if profits demand it. They know no morals and will slaughter their brothers or wives, change their allegiances or faiths, if they have any, for the sake of profits. In fact, it is this clique that shapes the ideals, the faiths and the gods of their respective societies through control of the creative individuals who have no convictions either but readily sell their skills for money. Thus is the bulk of humanity enslaved by the wicked few motivated by greed.

Since the sole governing force over men's deeds and values is the all-powerful force of economics, no change can be introduced toward the betterment of society through peaceful, political means. As Marx saw it, capitalists would rather die in the streets than through political action grant their victims an eight-hour working day. Hence only force can eliminate the basic causative evil and bring justice to the world. Also, only force can shape a monolithic savior of mankind, the Communist Party, since debate and criticism weaken decisions and dilute action.

WE ARE THUS WITNESSES to a sad historical drama. Christianity has shaken off the belief in *maleficium* which in the fourteenth century arose of a sudden to plague it and remained endemic in its living body for about three centuries. Witchcraft manifested itself in sporadic epidemic outbursts. There were practically no witchcraft outbursts in Christendom between the coming of the faith and the end of the thirteenth century. In time, however, the same new cultural forces of science which rid modern

Christianity of the age-old belief in demonic maleficium, brought to our society beliefs in "scientific" demons which have already proven themselves a thousand times more cruel and bloody than their predecessors. The original abstract devil of the New Testament, symbolizing evil or libido in man for the soul armed with faith to strive against, is still a most valuable and benevolent concept. The devils supplied by Nazism or Communism do not lead to human betterment but evoke and crystallize hate and sin in man and sanction their cruel expression, simultaneously soothing and rationalizing the evil deeds by supplying the excuse of a good cause. All man's bloody deeds of the past were committed under the cloak of such noble alibis.

All persecution brings to the fore not persons of love but men of hate, men of bitterness and frustration, men who would hurt and torment others even if the sanctioned rationalization were not offered to them on a silver platter. Christianity never made it easy for hate mongers of this kind because its message of love served as a useful deterrent even if it lost out to temporary outbursts in medieval times. It could not lose for long no matter how ambitious were the so-called witch-hunters. (The very

notion of witch-hunters is more a product of our recent wave of hysteria among some contemporary commentators than a medieval reality). At all times, the New Testament remained as a sacred text and no power on earth could silence those who lived by it or recited its verses as a reminder of its truth.

There is no such brake on the modern, godless religions of persecution. Their very essence has germinated in a soil of hate and lives and prospers on a diet of advocating, preaching and preparing for force, hate and violence. They have no text from which the slightest ray of mercy can spring. Neither Hitler, Mussolini nor Rosenberg could offer such loopholes to the fascist society, nor do the writing of Marx, Lenin or Khrushchev offer any to their followers. Alas, even the so-called neutralists show no will to check the fury.

Here lies a great challenge to Christian leadership. If mankind can be made to see the difference between the two modes of striving toward the good life that lie before them, it might choose the road of love and peace rather than that of hate and classwar. And there is still time to help it choose.

RELIGION IN RECENT MAGAZINES

(Continued from page 360)

Sex and Religion: Seward Hiltner writes the third in a series on this topic for Ladies' Home Journal, for February, '59. The author, professor of pastoral theology at the University of Chicago, is interested in the theological, psychological, and social aspects of sex.

Heresy: The first trial for heresy in the Lutheran Church in 60 years is reported in Red Book for February, '59. A young minister could not accept the Virgin Birth and his congregation stood behind him.

Mystic or Rationalist? "A. J. Heschel and the Philosophy of the Bible," by E. L. Cherbonnier, appears in Commentary, January, '59.

The Apocrypha: The author of an article by this name says it is a bridge to biblical understanding and is useful for the instruction of the young; it is by J. Carter Swaim, in International Journal of Religious Education, January, '59. Public Relations: Every department of religious education could profit from a reading of this article: "The Church and Public Relations," by Herbert Stroup; in The Churchman, January, '59.

Seven Words: Bishop Fulton J. Sheen writes on "Seven Words to the Cross," in Catholic Digest, February, '59.

Priest a Psychiatrist? Leonard Gross tells the story of Father William J. Devlin who, against considerable opposition, studied to become a psychiatrist. It is in Look for February 3, '59. See the book, God and Preud, by Leonard Gross.

The Jesuits: For 424 years the Jesuits have had to contend with enemies inside the Roman Catholic Church as well as outside. Here are some little-known facts about this controversial order: "The Pope's Commandos," by Ernest O. Hauser, Saturday Evening Post, January 17, '59.

(Continued on page 373)

Relationship Between Church Attendance and Authoritarianism

Jack R. Frymier

Assistant Professor, Teachers College, Temple University

The Problem

Is THERE A relationship between the frequency with which individuals attend church and their tendency to be authoritarian? Stouffer (4) studied over 6.000 persons throughout the United States and implied in his conclusions that the frequency with which people attended church was related to intolerance. Adorno (1) considered commitment to superstitious beliefs an actual authoritarian characteristic in designing and constructing a measure of antidemocratic potential; several items of the scale refer either directly or indirectly to religious tenets or beliefs, and a positive response to these items presupposes a tendency toward authoritarianism.

For the purposes of this study the author hypothesized that there would be a positive relationship between authoritarianism and frequency of church attendance. In other words, those persons who attend church more frequently will tend to be more authoritarian.

The Procedure

To investigate the hypothesis proposed, the author tested 91 high school students from rural Alabama, 133 from a small city in Florida, and 64 from a large metropolitan area in Michigan with the F scale (1), a measure of anti-democratic potential, and various other tests. Each student was also asked, among other things, how many times he had attended church or church related activities (such as Sunday School or young people's meetings) during the previous four week period.

Mean scores and standard deviations for these two factors, authoritarianism as depicted by the F scale and frequency of church attendance, were computed for the following groups: the Alabama group, the Florida group, the Michigan group, all the boys, all the girls, and all the groups combined. The difference between the various groups was tested for statistical significance by computing t, and coefficients of correlation (r) between F scale scores and frequency of church attendance scores were determined for the members of all of the various groups.

The Alabama sample consisted of 48 girls and 43 boys with a mean age of 16.40 years. All were Caucasian, middle and lower socioeconomic class high school students who had lived at least ten years in their particular locale. Eighty-one per cent were Baptists, 13 per cent belonged to three other Protestant denominations, and the remaining six per cent did not state their religious affiliation.

The Michigan sample consisted of 22 girls and 42 boys with a mean age of 16.31 years. All were Caucasian and they came from all levels of socio-economic background. Their religious affiliations were varied: 16 per cent were Catholic, 83 per cent were divided among nine different Protestant denominations, and the remaining one per cent did not state their affiliation. All of these persons had lived at least ten years in their particular community.

The Florida sample consisted of 66 girls and 67 boys with a mean age of 14.72 years. All were Caucasian and they came from all levels of socio-economic background. Their religious affiliations were varied: six per cent were Catholic, 49 per cent were Bap-

These were tests of hearing acuity and aural perceptions. See (3).

Name, age, sex, church affiliation, television viewing habits, length of residence, grade in school,

TABLE 1
RELATIONSHIPS BETWEEN CHURCH
ATTENDANCE AND AUTHORITARIANISM

			Correlati	on Coef-
Group	Number	F Scale	Church	ficients
Alabama	91	5.20	4.46	.1661
Florida	133	4.49	4.21	.0209
Michigan	64	4.02	3.78	1486
All Groups	288	4.62	4.19	.0636
All Boys	152	4.54	3.58	.1226
All Girls	136	4.71	4.88	0376

tists, 40 per cent were divided among ten other Protestant denominations, and the other five per cent did not state their affiliation. Fifty-six per cent of this group had lived in their particular community for ten or more years.³

The Results

Mean F scale scores and mean frequency of church attendance scores are shown in Table 1.

There was a statistical difference in the way in which these three groups responded to the F scale. The difference between the Alabama group (mean of 5.20) and the Florida group (mean of 4.49) was statistically significant (# of 7.91). The difference between the Alabama group and the Michigan group (mean of 4.02) was statistically significant (t of 10.63). The difference between the Florida group and the Michigan group was also significant statistically (t of 4.33). Finally, the difference between all of the boys (mean of 4.54) and all of the girls (mean of 4.71) was significant statistically (t of 2.01), too, but at a lower level of confidence.

There was some difference in the frequency with which the members of these groups attended church (Alabama group mean of 4.46, Florida group mean of 4.21, and Michigan group mean of 3.78) during a four week period, but none of these differences were statistically significant. The difference between all of the boys (mean of 3.58) and all of the girls (mean of 4.88)

*The test results for those persons who had lived less than ten years in Alabama and Michigan were eliminated for reasons not related to this particular study. on this factor, however, was significant statistically (t of 3.34).

The correlation coefficients (r) between authoritarianism as depicted by F scale scores and frequency of church attendance are also shown in Table 1. All of the coefficients of correlation for the various groups were small, and none were significant statistically.

Discussion of Results

There seem to be several conclusions one might make from these data. Some which the author feels may be important are discussed below.

First, the girls who participated in this particular study, regardless of residence, tended to be more authoritarian than the boys.

Second, these same girls also attended church more frequently than the boys.

Third, there seems to be some sort of relationship between responses to the F scale and variations in cultural situation. These variations may be the result of differences in community size, opportunities for ideological exposure, or other factors.

Finally, although there seems to be some evidence among at least two of the groups (all of the boys and the Alabama group) that frequency of church attendance and authoritarianism are positively related, the data in this study are insufficient to warrant such a conclusion. The hypothesis that authoritarianism and frequency of church attendance are so related, then, must be rejected.

It seems that further research needs to be done in this area. Perhaps future studies may be able to employ more exact and meaningful procedures for determining and assessing religious commitment than frequency of church attendance. Intensive questionnaires, interviews, or other techniques would undoubtedly be more meaningful and probably provide more valid information.

It may be that the F scale is not a valid index of authoritarianism (2,5). The F scale probably measures something, and this something may very definitely be related

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to authoritarianism. More research on this particular problem needs to be done, however, in order to determine the validity of the measure.

The extent to which adolescents commit themselves to a religious belief and the extent to which this commitment affects their personality and their behavior may be entirely different from the way such a commitment influences adults. This problem should be investigated, too.

Finally, it may be that authoritarianism is not related to religious commitment or affiliation. The answer to this problem must be determined, otherwise devices which attempt to assess individual status regarding religious commitment as an index of authoritarianism will be based upon a faulty premise, not to mention the general assumptions which apparently prevail at the present time regarding the relationship between these two factors.

Summary

Two hundred eighty-eight high school students from a metropolitan area in Michi-

gan, a small city in Florida, and a rural area in Alabama were tested with the F scale and also asked how often they attended church. There was a difference in the way members of the three groups responded to the F scale, but there was no relationship between their tendency to be authoritarian and the frequency with which they attended church.

References

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 (2) Christie, Richard and Jahoda, Marie.

 Studies in the Scope and Method of "The
 Austhoritarian Personality." Glencoe: The
 Free Press, 1954.
- (3) Frymier, Jack R. "The Relationship of Certain Behavioral Characteristics to Perception." Unpublished Ed. D. dissertation, University of Florida, 1957.
- (4) Stouffer, Samuel A. Communism, Conformity, and Civil Liberties. New York: Doubleday and Co., 1955, p. 233.
- (5) Titus, H. Edwin and Hollander, E. P. "The California F Scale in Psychological Research: 1950-1955," Psychological Eullesin, LIV (January, 1957), 47-64.

Retention of Religious Knowledge

Sister Josephina

Amociate Professor, School of Education, Boston College

THE PROBLEM of retention is of the greatest concern for every teacher and especially for a teacher of religion. Well planned lessons, carefully controlled techniques, up-to-date texts and a multiple of audio-visual helps all serve to aid reinforcement of learning.

Many studies beginning with that of Ebbinghaus in 1885, experimental in nature, have been carried out. In the beginning these were mainly related to rote memory of nonsense syllables which is not one of the higher thought functions. It remained for schools of psychology of the present century to emphasize meaning as the sine qua non of learning.

Three fifth grades, within the same school, numbering 122 pupils served as subjects for the present study. The problem related to forgetting attempted to measure statistically the differences between an initial and final test of religious knowledge during the summer vacation of three months.

The mean chronological age was 10.97 years (sigma .72) and the mean mental age was 10.74 years (sigma .120). No attempt is made to analyze by class achievement.

In June a test of religious knowledge was administered to the 122 pupils and the same test, without any knowledge by either pupils or teacher, was also administered in September. The test was composed of twenty-two multiple choice, nine completion, and eight matching items, making a total of forty items. Pupils were allotted forty minutes to complete the test.

The test was composed of items related to Old Testament, New Testament, sacraments, and case studies. The work found in the Baltimore Catechism, part 2, and in the Bible comprises the religion syllabus for grade five.

Data related to the initial and final tests are given in Table 1.

TABLE 1
INITIAL AND FINAL SCORES FOR 122
FUPILS IN GRADE 5 FOR RELIGION TEST

Measure	June	September
Mean	24.45	20.32
SD	5.50	5.88
Range	7-40	7-40

The mean score for September is less than that for June. The group of 122 pupils showed more deviation in the final test as evidenced by the S.D. of 5.88. The range of scores remained the same. However, many scores dropped in value in the final test.

To assess the significance of the difference between the initial test (June) and the final test (September), the critical ratio accepted at the .01 level of confidence was used. Table 2 gives these data.

TABLE 2

MEASURES OF LOSS AND CRITICAL RATIO

VALUES BETWEEN INITIAL AND FINAL

TEST FOR 122 PUPILS IN GRADE 5

Measure	Initial Test	Final Test	
Mean	24.45	20.32	
Difference			
Initial-Final	4.13		
SE. diff.	1.28		
C.R.	3.22		

The C.R. of 3.22 is highly significant at the .01 level of acceptance. The difference in the two means is a reliable one.

The forty items comprising the test were further analyzed to determine the per cent failing the item in June and in September. The per cents increased uniformly ranging from eight to twenty-two percent for the various items. In three instances a smaller per cent for September of knowledge forgot-

ten evolved. In all other cases the per cent increased.

Because religion is a way of life lived by each individual, it is difficult to measure the intangible evidences of religion. This study aimed to assess religious knowledge from a limited sampling for forty items. Since forgetting is inevitable, teachers should realize the importance of re-presenting material frequently, so that maximum retention will result. It is to be firmly understood that religious education goes beyond factually learned material. Until the religious knowledge becomes a part of one's philosophy of living, then, only, will true learning evolve.

RELIGION IN RECENT MAGAZINES

(Continued from page 368)

Detachment or involvement? James J. Maguire has some interesting and thought-provoking observations on this topic as well as on Luther, Augustine, Aquinas, and the notion of a Christian philosophy at work; in Commonweal, Oct. 3, '58.

Practical help: None of theirs go hungry, according to Frank J. Taylor, writing about the Mormons ("The Saints Roll Up Their Sleeves") in Saturday Evening Post, Oct. 11, '58.

The Baptists: Hartzell Spence does his usual good job of writing when he tells the story of the Baptists in Look for Oct. 28, '58. This article is seventh in a series on the story of religions in America.

Tranquilizers: You won't want to miss what Aldous Huxley has to say about ethics and religion in connection with drugs which bring on a state of euphoria. See "Drugs That Shape Men's Minds," in Saturday Evening Post, Oct. 18, '58.

How free is will? A psychiatrist asks the question and J. D. Conway answers it in Catholic Digest, Nov. 'C'.

Survey on segregation: What do southern ministers think about integration? That is the question which Pulpit Digest set out to answer. The questionnaire is presented in the Nov. '58 issue and results in the Dec. '58, issue.

Moses an Egyptian? See David Bakan's article, "Moses in the Thought of Freud," in Commentary, Oct. '58.

A new understanding of faith and its moral implications

Faith and Community

A CHRISTIAN EXISTENTIAL
APPROACH



By CLYDE A. HOLBROOK

Chairman, Department of Religion Oberlin College

As the traditional concepts of church and biblical authority have been challenged, religious thinkers have searched for a more sure source of faith — in man's existence itself. Dr. Holbrook maps the territory explored by such pioneers as Kierkegaard, H. R. Niebuhr, Buber, Whitehead, Bultmann, and Tillich.

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Significant Evidence

Ernest M. Ligon

Professor of Psychology, Union College

William A. Koppe

Research Associate, Union College

The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract number is Volume 33, Number 1, February 1959.

I. GENERAL ABSTRACTS

Man's positive, but complex motivation is being recognized increasingly.

26. Rogers, Carl R. (U. Chicago.) A NOTE ON THE "NATURE OF MAN." J. Counsel. Psychol., 1957, 4, 199-203. — Man is regarded as essentially "... positive, forward-moving, constructive, realistic, trustworthy." Man is not basically "hostile, anti-social, destructive, evil"; nor is he entirely malleable. Man is not "... essentially a perfect being, sadly warped and corrupted by society." These views are elaborated and contrasted to Freud's conception of man. — M. M. Reece.

574. Champion, R. A. (U. Sydney, Australia.) THE 'DIRECTING' PROPERTIES OF MOTIVATION. Aust. J. Psychol., 1957, 9, 31-40. — The author takes exception to the view that each motive causes behavior to take a specific form as, for example, hunger is said to lead only to food-seeking. He holds that any motive may activate any tendency to respond and that "the only way in which we can know that a certain motive is operating is to vary some antecedent condition systematically in controlled experimentation." The concept of generalized drive is compared with Allport's functional autonomy and Freud's libido. 19 references. — P. E. Lichenstein.

Even the simplest decision is becoming vitally important in our world. Here is a simple study on decision-making in families.

1109. Kenkel, William F. (Iowa State Coll., Ames.) INFLUENCE DIFFERENTIATION IN FAMILY DECISION MAKING. Sociol. Soc. Res., 1957, 42, 18-25. — This is an analysis of the relationship of spousal roles in an economic decision-

making session. 25 married couples were selected from undergraduate students. Each pair was instructed to decide how to spend a hypothetical gift of money which could neither be saved nor applied to debts. Influence was defined in terms of "control over group's resources" and divided into 3 categories. Of all spouses, 48% husbands and 10% wives expected to have more influence; the remaining 42% thought each would have an equal amount. While it was discovered that 56% of husbands and wives had a medium degree of influence, husbands were more likely to have a higher degree than wives. 7% high-influence wives contributed more, 64% less and 29% an equal amount of ideas. 64% of husbands and 8% of wives contributed the greater share. Volubility tends to prevail among high-influence males. The picture for females is less definite. - M. Muth.

II. ABSTRACTS ON CHILDHOOD AND ADOLESCENCE

Two excellent resource books on childhood and adolescent behavior.

896. Faegre, Marion L., Anderson, John E., and Harris, Dale B. CHILD CARE AND TRAINING. (8th ed.) Minneapolis, Minn.: Univer. Minnesota Press, 1958. ix, 300 p. \$3.00 — Meant as a practical guide for parents and others entrusted with the care of children, this 8th edition of the book includes substantial revisions since its last edition in 1947 (see 21: 2508), among these a completely new chapter on personality, adjustment and mental health and 24 photographic illustrations. The initial chapters discuss general principles of growth and behavior development, as well as specific areas of habit training. A series of

chapters on more broadly conceived adjustment areas, such as emotional behavior, constructive discipline, curiosity and sex education, imagination, ruth and falsehood, play, social development, personality, and the family round out the book. Each chapter concludes with a summary and a series of questions. A chapter on books for children and a reference list for further readings on child care are included. — D. F. Mindlin.

886. Bloch, Herbert A., (Brooklyn Coll., N. Y.) and Niederhoffer, Arthur. THE GANG: A STUDY IN ADOLESCENT BEHAVIOR. New York: Philosophical Library, 1958. xv, 231 p. \$6.00. -Delinquency has in reased in both quantity and variety. A survey i made of adolescent behavior, treatment, and ritua, in various societies and the data is compared with modern American practice. Puberty rites, utilized by many societies as a means of transition for youth to adulthood, are not satisfactorily provided for in modern American culture. A substitute means of satisfying adolescent strivings is the gang. City gangs are discussed and Adler's theory of "masculine protest" is considered a valuable contribution in the understanding of delinqency. Suggestions are made with a view to giving the adolescent more moral recognition and status in society. 7-page references. - H. M. Cohen.

These two abstracts point out some cultural effects on adolescent thinking and behavior.

2084. Mead, Margaret, (American Museum of Natural History, New York) and Metraux, Rhoda. (Cornell Medical College, New York.) IMAGE OF THE SCIENTIST AMONG HIGH SCHOOL STUDENTS. Science, 1957, 126, 384-390. - This study, encouraged by the American Association for the Advancement of Science, is "based on an analysis of a nation-wide sample of essays written by high-school students in response to uncompleted questions." Results indicate that: "Science in general is represented as a good thing: Without science we would still be living in caves; science is responsible for progress, is necessary for the defense of the country, is responsible for preserving more lives and for improving the health and comfort of the population. However, when the question becomes one of personal contact with science, as a career choice or involving the choice of a husband, the image is overwhelmingly negative." Presentations are made of image of science and three images of the scientist (the shared image, the positive side of the image and the negative side of the image). Results are discussed and recommendations are made. - S. J. Lachman.

897. Gardner, George E. (Judge Baker Guidance Center, Boston, Mass.) PRESENT-DAY SOCIETY AND THE ADOLESCENT. Amer. J. Orthopsychiat., 1957, 27, 508-517. — In present-day America we

are thrusting our adolescents into a group of societies which are beset with the same conflicts they are. The crucial developmental tasks of the adolescents are: (1) Modification of their unconscious concept of parental figures, (2) need for assumption of appropriate standards of morality, (3) identification with biologically determined sex role, and (4) permanent decisions and choices as to educational and occupational future. American society, in reality a whole host of societies. shows evidence of a most glaring lack of set values and standards. It has become increasingly less stable and given to capricious and unpredictable behavior. We seemed to be plunged into a national adolescence. It is no wonder that it is difficult for the adolescent to solve his conflicts in regard to social morality in a society that is itself conflicted. - R. E. Perl.

Here, high achievement among junior high children is related to firm discipline.

2154. Drews, Elizabeth Monroe, (Mich. State U.) and Teahan, John E. PARENTAL ATTITUDES AND ACADEMIC ACHIEVEMENT. J. Clin. Psychol., 1957, 13, 328-332. - "An attempt was made to determine the attitudes of the mothers of high and low academic achievers of both gifted and average intelligence in terms of permissiveness, protectiveness and domination. It was found that the mothers of high achievers were more authoritarian and restrictive in the treatment of their children than the mothers of low achievers. The parents of high achievers of gifted intelligence also seemed to have more punitive attitudes with respect to child-rearing." Parental attitude was measured by 30 items selected from Shoben's 85item scale. Ss were 68 junior high school students divided equally as achievers or non-achievers. The families of the two groups did not differ in socioeconomic status. - L. B. Heathers.

It appears from these two abstracts that late maturing among boys has a definite influence on personality.

912. Mussen, Paul Henry, and Jones, Mary Cover. (Univ. of Calif., Berkeley). SELF-CONCEPTIONS, MOTIVATIONS, AND INTERPERSONAL ATTITUDES OF LATE- AND EARLY-MATURING BOYS Child Develpm., 1957, 28, 243-256. - TAT protocols were analyzed, revealing personality differences between 16 seventeen-year-old-boys who had been physically accelerated during adolescence, and 17 boys of the same age who had been physically retarded during adolescence. Results: Retarded boys revealed more negative self-conceptions, feelings of inadequacy, feelings of being rejected and dominated, prolonged dependency needs, and rebellious attitudes towards parents. The early-maturing boys showed a much more favorable personality structure. More of them seemed to be self-confident, independent, and capable of playing an adult role in interpersonal relationships. The two groups did not differ in needs for achievement or personal recognition. — F. Costin.

900. Jones, Mary Cover. (U. California.) THE LATER CAREERS OF BOYS WHO WERE EARLY- OR LATE-MATURING. Child Developm., 1957, 28, 113-128. - Boys who had been classified as physically accelerated or retarded during adolescence were compared at age 33. As adolescents, early-maturers were more attractive physically, more relaxed, poised, and matter-of-fact. Late-maturing adolescents had been described as more expressive, active, talkative, eager, and attention-getting. As adults physical differences disappeared. Personality characteristics differed in some respects, tending to describe the adults similarly to the way they were described as adolescents. No differences were found between the two adult groups in marital status, family size, or educational level. Implications of the study are discussed, with emphasis on the importance of considering individual differences within each of the groups. - F. Costin.

III. ABSTRACTS ON LEARNING

One kind of study habits is not appropri-

ate for all children. The implication here is that there are natural study techniques which are more effective than imposed techniques. 2070. Newman, Slater E. STUDENT VS. IN-STRUCTOR DESIGN OF STUDY METHOD. J. Educ. Psychol., 1957, 48, 328-333. - Purpose of investigation was to test assumption that use of study materials and procedures designed from information furnished by research on learning leads to faster student learning than does use by each student of his own techniques. Ss were 30 airmen, who recently had completed basic training, randomly assigned to a student or to an instructor group. Task confronting each S was that of learning names for each of 20 electrical symbols. Results of 2 studies were not in anticipated direction. In both studies, students using their own study techniques did better on post-tests than did students using prescribed study techniques. Implications of above findings are examined. - S. M. Schoonover.

Intentional learning is regularly more effective than incidental learning. However, there are times when incidental (indirect) learning is more effective than at other times.

598. Bahrick, Harry P. (Ohio Wesleyan U., Delaware.) INCIDENTAL LEARNING AT FIVE STAGES OF INTENTIONAL LEARNING. J. Exp. Psychol., 1957, 54, 259-261. — Found "that most incidental learning occurs during the very early trials, and again during the trials devoted to over

learning. It was concluded the incidental and intentional learning are to some extent complementary, with incidental learning occurring primarily when S is either uncertain of, or less motivated in relation to, the task set by E." — J. Arbit.

IV. ABSTRACTS ON MEASUREMENT

Dr. Harlow is one of the more creative experimenters in psychology. His work is typical of those who are developing measures for understanding all aspects of human behavior and development.

522. Harlow, Harry F. (University of Wisconsin.) EXPERIMENTAL ANALYSIS OF BEHAVIOR. Amer. Psychologist, 1957, 12, 485-490. - "It is my position that the experimental analysis of behavior is essentially the same whether we are dealing with the behavior of the paramecium or the man, whether we are analyzing behavior that appears to be simple or that which appears to be complex." The experimental analysis of behavior is independent of behavioral complexity. behavior is too complicated to analyze experimentally, if only the proper techniques can be discovered and developed." Trends in the experimental analysis of behavior include (1) The attempt "to analyze ever increasingly complex behavioral processes." (2) The "increasing importance being given to developmental investigations." (3) The "development of inter-laboratory research." (4) A "developing belief that the experimental method as a method for the analysis of behavior is the common property of all behavioral scientists." (5) The adaptation of "method to probems rather than to adapt problems to method. . . ." - S. J. Lachman.

1021. Dunnington, Margaret Jenne. INVESTIGA-TION OF AREAS OF DISAGREEMENT IN SOCIO-METRIC MEASUREMENT OF PRESCHOOL CHIL-DREN. Child Develpm., 1957, 28, 93-102. - An adapted sociometric method was used which included a standardized interview; measurement of choices, rejections, and formed opinions; weighted scoring system; rank-ordering of individual scores in a continuum; and replication of these methods after 60 days. Findings: (1) The subjects (15 children, ages 4 and 5) were able to verbalize their peer preferences. (2) Individual preferences changed, but membership within status groups was the same from test to retest. (3) Subjects were able to differentiate levels of preference. (4) Results derived by the adapted method described differed from those found with the "choice-only" method. These, and other findings, indicate that the investigator's method brings out a fuller and more consistent sociometric description than is obtained by the choice-only system." 19 references. - F. Costin.

BOOK REVIEWS

Parochial School: A Sociological Study. By JOSEPH H. FICHTER, S.J. University of Notre Dame Press, 1958, 494 pages. \$6.00.

Although various aspects of parochial elementary schools have been subjected to sociological analysis in the past, this book reports the results of the first full-scale attempt to study the form and functioning of a specific elementary school unit considered as a relatively closed, on-going social system. The author reminds us in the Preface that the present volume represents part of a larger scheme for the sociological study of the Catholic urban parish. He has already published his findings on the formal and informal patterns of religious behavior centering around the parish church itself in The Dynamics of a City Church, and on the parochial societies of lay persons in Soziologie der Pfarrgruppen. A final report on the family life of parishioners will probably follow the present

"St. Luke's," the parochial school selected for observation, is located in a Midwestern city, apparently, South Bend, Indiana. Throughout the course of a year the school's fourteen teachers and 632 students were tested, questioned, interviewed, and observed by a busy team of social scientists under the author's direction. Pastor, parents, and pertinent others were also interviewed in order to present a complete picture of the meaning of the school to the parish and community. At the same time, comparable data were obtained on the students of a neighboring public school, thus enabling the author to point out similarities and differences in the two systems of education at every step.

The findings are reported in four sections. Part I deals with patterns of socialization, covering such areas as student position and progress in the system, religion, social attitudes and standards, conformity and conduct. The second part describes the structures of group action in terms of youth movements. organized sports, cliques and clubs, and boy-girl relationships. The agencies of control are discussed in the third section. Here the reader is introduced to the teachers, the parents, parent-teacher relationships, and the various methods employed to finance the institution. Finally, Part IV deals with the social correlates of the parochial school, including useful information on the religious training of the Catholic students attending the public school, basic problems of elementary education, and the integration of school, parish, and wider community.

Even this necessarily brief overview of the table of contents suggests how thoroughly the researchers covered every pertinent facer of the school unit under observation. The question arises, How typical is St. Luke's? Granting that any on-going

social system will be influenced considerably by the unique personalities involved, the author is nevertheless able to make out a strong case for the representativeness of his sample. During the summer following the completion of the study, he was able to test his major findings through a questionnaire submitted to Christian Family Movement couples representing 192 different schools and to teachers from 241 different schools who were attending the regular summer seccion of the University of Notre Dame. The answers to these questionnaires, providing basic information concerning 433 parochial elementary schools in twenty-nine states, are published in an appendix and confirm the author's contention that St. Luke's is quite typical of urban parochial schools.

Perhaps the best way to summarize the contribution of this important study is simply to state that it offers the most detailed and complete description of the form and functioning of a contemporary urban elementary parochial school available in the vast literature on education. Briefly, this report brings the school to life so that we can see what teachers and students do, how they interact, what they think of the educational process and of each other, what parents expect from teachers and school, and how they evaluate the success of the total enterprise. Displaying admirable restraint, for a social scientist, the author confines himself to presenting a descriptive analysis of his findings, leaving the reader free to draw his own conclusions. The result is informative, stimulating, and genuinely thought-provoking rather than dogmatic and subtly defensive.

On the negative side of the ledger, the usefulness of the report would have been enhanced if the numerous tables were numbered and given titles. Although titles necessarily involve some repetition and obviously use up considerable space, they are highly useful in most cases, saving the reader the trouble of going back over the text in search of pertinent referents.

All who are interested in the elementary school system will want to read this enlightening report, while no worthwhile discussion of public, parochial, or private patterns of education will be able to ignore it. Because it aims primarily to describe an existing system, it answers no basic questions concerning the effectiveness of the parochial school in promoting religious minority survival under current conditions of pluralism and rapid change, though it should forever dispel the curious doubts of those who worry about the divisiveness of alternate patterns of education in this country. — John L. Thomas, S.J., Institute of Social Order, St. Louis University.

Education in a Free Society. By REUBEN G. GUSTAVSON, PETER VIERECK, PAUL WOODRING. Pittsburgh: University of Pittsburgh Press, 1958, 47 pages. \$3.00.

This volume of three lectures arrestingly faces three critical areas in American education. They constitute a fittingly scholarly critique in higher education to the first lecture series at the University of Pittsburgh which considered Modern Education in Human Values.

In the first lecture, Dr. Reuben G. Gustavson dealing with "The Impact of Science on a Free Society" accurately states the credit due to science in ushering in "a new age - that of man-made thermonuclear reactions, until now only known in the sun and stars." Developments in releasing vast amounts of energy, advances in the area of genetics, the new tools of biochemistry, biophysics and radio-chemistry, the increasing quantitative character of the sciences - all of these are making a revolutionary impact on society. But the heart of his message for a free society comes in a late paragraph: "Basic science leads to inventions. Invention leads to engineering and technology and it is here that the real impact is made on society. It is at this point that society is called upon to make social judgments - value judgments." The questions of great importance to the welfare of mankind. . . . "do not receive answers from the physical or biological sciences. They present us with the problem of how do we develop value judgments?" Where will the student develop his social judgments? We immediately think of the social sciences, history, literature, philosophy, religion."

Dr. Peter Viereck in his lecture "Inwardness, The Dimension Behind the Forehead" suggests that mankind should be grateful for the outward measurable facts but comes to the heart of his message by saying "the total human being moves beyond this boundary; he hungers not only for measurable facts but for measurable truths. He needs the intangible - the spiritual and aesthetic - beyond "Without the gadget world of tangible things." the understanding of man's inner nature which impractical art and literature gives us, and without the inner ethical restraint which religion gives us, our outer practical and mechanical progress is paving our road to hell with good intentions," Viereck reminds us that the dimension behind the forehead has two functions; the unleashing function of creative imagination and the restraining function of the Christian-Judaic ethic." Social adjustment, he says, should be a means and not an end. We need adjustment to the ages, non-adjustment to the age. "The refusal of society to be a social science, outwardly conditioned, its insistence on remaining an art, inward, spontaneous, unpredictable all these human realities forever wreck the most scientific polls and blue prints."

The third lecture by Dr. Paul Woodring ad-

dresses itself to the prospect for higher education. The neglect of quality of our higher education is likely to receive the critical examination that has already searched deeply into educational procedures and into the meaning and purpose of universal education. While some of the problems in higher education may be new, others represent a heightening of those that have been with us for a long time. Dr. Woodring feels that there must be a new synthesis between the "classic" thesis of education and the education that was ushered in in the twenties. Today, the author continues, there is a new stress on values, on standards, on clear thinking and hard work. It must be a logical offspring of man's new concept of himself and of his world. There is emphasis on the re-establishment of priorities in education. "The educational philosophy for a democratic nation must emerge from the convictions of the people and must stem from their mores, their folkways, their ethical beliefs, and their concept of the good life. In a diverse nation it must allow for diversity; in a changing culture it must provide for change." - DeWitt Baldwin, Co-ordinator of Religious Affairs, University of Michigan.

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Handbook of Catholic Adult Education. SISTER JEROME KEELER, O.S.B., editor. Milwaukee: The Bruce Publishing Co., 1959, 95 pages. \$1.35.

Twenty contributors, clerical and lay, have furnished Sister Jerome with articles on several aspects of Catholic adult education. Obviously, it is not enough that adult education under Roman Catholic auspices merely duplicate the programs available from other institutions, whether public or private. As the editor puts it in her introduction: "The principal aim of a Catholic adult education program, therefore, will be to give people an increased knowledge of the teachings of the Church and their application to present-day problems." (p. 3). This view is reinforced by references to the view of the late Pope Pius XII on the teaching authority of the Church. Even so, the temptation to yield to "practicality" is nowhere more clearly seen than in the article on vocational efficiency as a part of Catholic adult education. With a nod toward the possibility of doing apostolic work by bringing people together in a Catholic atmosphere, the article ends up describing a welter of vocational courses indistinguishable from the offerings of non-Catholic adult education centers.

The booklet enumerates available institutional resources—at the college level, in special centers, in community or diocesan libraries, and in a parish. Mention is also made of the services available from the Confraternity of Christian Doctrine, the Grail movement, and organizations of lay men and women.

The book is more of an introduction than a



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true handbook. It can do little more than acquaint the seminarian or the busy parish priest with the potentialities of the adult education movement within the Roman Catholic Church. Its limited compass of less than 100 pages makes for superficial treatment of some important practical problems. The tone of the book is apologetic and defensive as if the goal of Catholic adult education were to protect the adult believer from the conflicting winds of doctrine that blow through the modern world. There are some fresh winds blowing in Catholic education, too; and this handbook would be a more effective tool if more of its contributors took cognizance of this fact. - Harrison Sasscer, Division of Legislation and Federal Relations, National Education Association, Washington, D. C.

36 36 38

The Gospel on Campus: Rediscovering Evangelism in the Academic Community. By CHARLES S. MCCOY and NEELY D. MCCARTER. Richmond: John Knox Press, 1959, 123 pages. Paper, \$1.50.

This modestly proportioned volume seeks to extend the church-university dialogue from the perspective of the church and its involvements in the academic situation. The point of departure and the intended point of arrival is the topic of evangelism. The study is Biblical in emphasis, evangelical in zeal, realistic in descriptive materials, theological in analysis, sensitive in its moral judgments, and it conveys a sense of pastoral concern without being unctuous or pompous. It is clear that evangelism is too important to be identified with individualistic pietism, with revivalism, or with the theological gamesmanship of the genteel intellectual sophisticate.

The authors have organized their material into a preface and a postscript, ten brief chapters, and an abbreviated reading list. The chapters explore the meaning of evangelism, analyze the "campus" in terms of the "many faiths" which compete for man's allegiance, summarize "what Christians believe," indicate that it is God, not the evangelists, who "saves souls," introduce two aspects of contemporary anthropology (man is a responsible person who lives within patterned communities which define the context but not the content of evangelism), suggest that evangelism is relevant for this world (including the academic world), note that the end of evangelism is and remains a personal decision to God in Christ, and suggest some campus program materials which illumine and illustrate the over all point of view.

The book bears the scars of all forms of "campus" involvements; the illustrative material and the lines of the argument are taken from the on-going life of college personnel in living units and in classrooms. The book is a non-defensive stance for the church, but it is a stance informed by the current ecumenical conversations (Evanston) as well as within the student Christian movements. The authors are aware of the many forms of campus Christian work which seem to miss the main business of the church, they know all about the loveless and impersonal manifestations of the gospel of God's love, and they are mindful of the real difficulty in speaking accurately and helpfully about genuine, transforming decisions. They succeed in disassociating evangelism from crude stereotypes and in investing it with a sense of urgency.

In their preface the authors say the book was "hammered out in the face of campus realities." It did not emerge from a study. Insofar as a university is a place where writing normally emerges from studies, this little prefatory note manages to convey a particular image of the "academic community" - an image which becomes the dominant one of the study as a whole. Surely the authors are correct in emphasizing that it is the church which must be about the task of evangelism, but one reader, at least, misses a recognition that the "academic community" has its primary task, too. Campus realities, as they are discussed in this book, seem to refer to the smaller residential colleges with their dormitories, their fraternities and sororities and all the possibilities of interpersonal conversation. The larger urban universities with their many "colleges," commuting students and faculties seem to fall outside the range of illustrations if not the range of concern. It is in these larger centers that the "problem of evangelism" remains a significant problem. - Robert G. Mickey, Franklin and Marshall College, Lancaster, Pennsylvania.

36 36 36

The Bridge. A Yearbook of Judaeo-Christian Studies, Volume III. Edited by JOHN M. OESTERREICHER. New York: Pantheon Books, 1958, ix + 383 pages. \$4.50.

I

The third volume of The Bridge is dedicated to the great Jewish philosopher of religion, Martin Buber, in honor of his eightieth birthday, and, as its editor points out, "all its essays . . . take up themes that have engaged him at some time or other during his long life." All seven of the 'Studies" and one of the "Perspectives" deal explicitly with Buber to a greater or lesser extent, a number of these with his interpretation of the Bible: Bertram Heller's "Social Thought in the Old Testament," Father Frederick L. Moriarty's "The Prophets: Bearers of the Word," and Myles M. Bourke's "Yahweh, The Divine Name." (Even direct quotations from Buber are changed in this volume to accord with the practice of rendering the ineffable teteragrammaton, YHVH, by the traditional Christian Yahweh!)

Many of the essays fail to understand Buber's thought because they fall into the "either-or' thinking of one opposite or the other and miss Buber's "narrow ridge." In his otherwise appreciative treatment of Buber's interpretation of the Bible, Father Moriarty says that "Buber has certainly seen the wonder of choice, but seems to have overlooked God's sovereignty. He has hardly done justice to the mysterious interplay of divine grace and human freedom." Yet it is just that interplay and the insistence on doing full justice both to divine grace and human freedom that has been at the center of all Buber's Biblical interpretation and his philosophy of dialogue as well. John McDermott, on the other hand, really grasps the meaning of Buber's "narrow ridge" in his fine and perceptive essay, "Martin Buber's I-Thou Philosophy." The main point of this essay, indeed, is that through his critique of the unbalanced subjectivity and the depreciation of the non-subjective that characterizes thinkers like Kierkegaard and through his insistence that "subjectivity, though primary, does not rest within itself, but reaches outward to the 'other,' " Buber has given balance and orientation to the contemporary subjective thinker. But McDermott's understanding does not extend to Buber's attitude toward revelation, which does not limit God to the "little word," as he thinks, nor condemn man to isolation. "The great word that is for all men and for all time" and the "social character" of man are reached, in Buber's opinion, not through the universality of objectified dogma but through the Thou of past revelation again and again becoming alive in the present and this means in the dialogue with God which is inseparable from the dialogue between man and man

The highpoint of the dialogue with Martin Buber in this volume is Father Gerard S. Sloyan's faithful and moving study, "Buber and the Significance of Jesus." Despite some misleading interpretations of Buber's attitude toward messianism. it is the nearest thing in the book to a real scholarly contribution to the criticism of Buber. In his direct, "I-Thou" response to Buber's attitude toward Jesus, Father Sloyan really achieves what has tended to be notably lacking in the other studies in The Bridge and what is the prerequisite of genuine dialogue: the acknowledgement of the presence of two really different points of view, each with its own legitimacy. The honesty and simplicity of his disagreements are a model that might well be imitated by other scholars concerned with a Christian-Jewish interchange or that between any religions. There are a number of misunderstandings, however, the most serious of which is Father Sloyan's assumption that Buber must identify "the God of wonder" with the "God of miracle." Fr. Sloyan's whole answer to Buber on this subject loses cogency through his apparent unfamiliarity with the statements in Buber's Moses and his The Prophetic Faith that the true "miracle" is not the supernatural but a "wonder" which in no way suspends the natural realm of cause and effect, an abiding astonishment which no knowledge of causes can weaken.

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To turn from McDermott and Fr. Sloyan to Barry Ulanov's treatment of Buber's interpretation of Job involves a distressing comedown both in thought and spirit. Grosser misunderstandings of Buber are hardly possible than those which identify his treatment of God as "absolute Person" with the "As If" philosophy or his attitude to the God of the Book of Job as not essentially different from Carl Jung's. If Buber says God answers man's turning away by seeming to conceal himself, Barry Ulanov turns this into Buber's absolving man of the onus of responsibility for the loss of contact with God. If Buber sees Job and the modern Job of Auschitz as contending with God, Ulanov accuses Buber of contributing to the "eclipse of God" and concludes that "one becomes the devil's particular friend in this warfare of the soul . . . if, in the dumb show Buber has made of our silent struggle, we decide that it is 'with God' that 'we contend . . . even with Him, the Lord of Being, Whom we once, we here, choose for our Lord.' Such complete misunderstanding is partially attributable to bad scholarship, for Mr. Ulanov obviously has not read Buber's main and only extensive exegesis of the Book of Job in The Prophetic Faith. But even what he has read he distorts, putting Buber's conclusion that "the true answer that Job receives is . . . that man again hears God's address" into a footnote yet ending his own essay by citing the same passage of Job (42:2,5) as the answer to Buber's faithlessness! Ulanov's "either-or" thinking leaves no room for Buber's dialogue of trust and contending. Like Jung and Camus whom he attacks, Ulanov sees only the alternatives of "metaphysical rebellion" and "faith" and thereby misses not only Buber but the heart of the Book of Job.

Fether Oesterreicher also falls into serious misunderstandings of Buber's thought in his Introduction, but none so egregious. To see Buber's rejection of Christ in favor of the imageless God as regarding "divine revelations only as relative symbols of the Unconditioned" is to miss Buber's attitude toward the symbol and toward revelation as witnessing and pointing to the concrete dialogue between God and man in history. Similarly, to berate Buber for disengaging saga from history and applying "principles of higher criticism to the Bible" means largely to miss Buber's approach as a Bible critic who does not dismiss myth and saga but leads them back to unique historic event. To accuse Buber of making God wholly unknown because he says we can make no independently valid statements about God is to miss the essential fact that for Buber Biblical knowing of God takes place within the relationship of trust (emuna) and that that relationship does not presuppose objective knowledge content of faith (pistis).

Father Oesterreicher's long, and on the whole sensitively appreciative, essay on Hasidism per-

forms a real service in communicating to Christian readers some feeling for the most important resurgence of popular communal piety within modern Judaism since 1700. On the other hand, his criticism of Buber's interpretation of Hasidism for overemphasizing the love of the world and underemphasizing the love of God misses both Buber's "narrow ridge" and the Hasidic faith that one meets God through "hallowing the everyday." The either-or distortion shows up once again when Father Oesterreicher turns Buber's understanding of man as a partner of God who can have a real part in the redemptive unification of God and His world into "the divine unity accomplished by man, history the fate of God." I am brought face to face with all my original doubts about The Bridge what made me state in my review of the second volume in these pages that it is neither a "bridge" nor "genuine dialogue" - by Fr. Oesterreicher's conclusion that "so intense a spirituality" was possible in people who were obviously far from Christ" only because "the Old Testament moves, indeed presses, toward the New," compelling "those who remain true to its spirit to walk toward that of the New." Fr. Oesterreicher's professions that even the grace known by the Hasidim comes exclusively through Christ may satisfy his Catholic readers. But how does he expect a Jew who shares his reverence for Hasidism to react to them, especially when he ends with an unjust and improper comparison between a simple Hasidic saying taken out of context and a "gentle" yet "majestic" saying of Jesus - one for which many parallels could be found not only in Isaiah and the Psalms, but in Hasidic literature itself? - Maurice Friedman, Sarah Lawrence College, Bronxville, New York.

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The current volume of *The Bridge* has an occasional character, given to it through the planning of its essays and studies around themes that have engaged the attention of Martin Buber at different times during the eighty years which he rounded out on February 8, 1958 — "to honor him," as the editor says, "by our dissent as well as by our respect." Respect, "to a searcher after truth"; dissent, for the limitations on the scope of the search for truth that Buber's concept of faith, especially, imposes.

In this spirit the book offers first (pp. 25-27) an alphabet of divine titles in a Yemenite prayer that makes of them as many reasons for God's mercy upon the petitioner — a touching prayer that reflects the depths of beauty and truth to be found in Jewish life.

There follow a series of "Studies": on "Social Thought in the Old Testament," by Bertram Hessler, OFM (31-53); on "The Prophets: Bearers of the Word," by Frederick L. Moriarty, S. J. (54-83); on "Jews, Christians and Moslems," by James Kritzeck (84-121); on "The Hasidic Move-

ment," by John M. Oesterreicher (122-186); on "Martin Buber's I-Thou Philosophy," by John McDermott (187-208); on "Buber and the Significance of Jesus," by Gerard S. Sloyan; and on "Job and His Comforters," by Barry Ulanov (234-268). Perhaps because the reviewer tends to measure studies centering upon the Bible against the Bible itself, which is manifestly unfair, it is the studies of Kritzeck and the general editor, and those treating of Buber's thought directly, which he found most stimulating, instructive and satisfying.

The two "Perspective" - on "Yahweh, The Divine Name," by Myles M. Bourke (271-287). and on "Abraham Rattner, Painter of Anguish," by Barry Ulanov (288-298, with 8 plates), are rewarding insights into very diverse matters. On the first, the reviewer would observe that the explanation given in the Biblical text of the Hebrew sacred name of God is, of course, our primary object of study in its regard; and Dr. Bourke examines its implications as seen in our day and throughout the long history of interpretation, very well indeed. But it is not enough to say that "William F. Albright thinks that Yahweh is the causative form of the verb"; there are sound philological reasons (given by Albright, From the Stone Age to Christianity, Anchor Books, 15-16) why that must be so in the period from which the name itself comes, with a resulting meaning for the earliest period of, "He who brings into existence." By the same token, the Biblical explanation, with all its importance for the nature of Israel's faith in God (the reviewer would render Ex. 3,14 as "Let me be whomsoever I may be," as the refusal to convey a substantive name) no more exhausts the earliest implications of this name of God than do the Biblical explanations of Moses, Jacob, Samuel, in the case of those names.

There follow two "Surveys" — on "Theological Aspects of the State of Israel," by Edward H. Flannery (301-324), and on "Light in Darkness," by Elizabeth Orsten (325-339). The former is concerned with the significance of the Israeli state for a theological understanding of history; the reviewer cannot but see the moral implications of the ruthless and barbarian modern concept of unlimited territorial sovereignty now being applied in Palestine as a far more pressing problem. The "Light in Darkness" study sets against Zvi Kolitz' fictional portrait of Yossel Rackover in the Warsaw ghetto, a selection from the poetry of Hermann Adler, an authentic survivor of that terrible experience and of others equally dire.

Three studies of current "Books" concludes the volume: one by James V. Mullaney (343-353), in which he quietly drops Arnold J. Toynbee (An Historian's Approach to Religion) down the bottomless well of his own self-contradictions; one by J. M. Oesterreicher (354-361) appraising Abba

Hillel Silver's Where Judaism Differed; and the final one by Joan Bel Geddes (364-379) on Philip Friedman's Their Brothers' Keepers.

It will be seen that this is a volume dealing not only with interests that are vital, but sometimes with convictions strongly held, and more often still with lived experience that colors large areas of life and thought with an emotional tinge so profound that it tends only to deepen, not to fade, with time. That being so, the sober, thoughtful, earnest and sensitive treatment throughout the book are a triumph; and one may confidently expect that all who take it up, for whatever reason, will be the gainers, as the reviewer hopes that he himself has been, in proportion to the much that is offered. — Patrick W. Skehan, Department of Semitic and Egyptian Languages and Literatures, The Catholic University of America.

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Biblical Interpretation. By E. C. BLACKMAN. Philadelphia: Westminster, 1959, 212 pages. \$3.00.

How is the pastor or religious education director or ordinary reader to understand what the Bible says? Blackman's book begins with a couple of chapters on revelation and biblical authority, a total of 55 pages on why to read the Bible; then it goes on to a lucid and informative sketch of the history of interpretation (95 pages) and concludes with an examination of "the present task" (50 pages). His basic thesis is that the results of biblical criticism must be taken up into theology, though he finds that some theologians are "overeager" to have this done.

He differentiates the literal and historical exegesis of the Bible, as studied by literary critics and historians, from the "spiritual sense," which usually is more general and lets the words become more meaningful to us today. For example, eschatology is basically a way of speaking of divine energy; it takes "a natural place" if we concentrate on God's redemptive care. Again, Genesis 3 tells us that "alienation from God is the root of all man's spisery."

A problem not quite solved here is that of the relation between the two senses. In reading any book we look at the meaning of words and phrases (the parts) and the general meaning of the work (the whole). In dealing with the Bible we have to ask what it is that holds the parts, often disparate, together. Progressive revelation? Christ-centered exegesis? The church, which selected the books and made a canon?

Again, while the Bible is our most significant witness to revelation, the words of Richard Hooker are worth remembering: "As incredible phrases given to men do often abate and impair the credit of the deserved commendation, so we must likewise take great heed lest [we attribute] to scripture more than it can have. . . ." Blackman comes close to agreeing with Hooker, but the point deserves fuller expansion.

For one of the major unsolved problems of modern theology is that of the relation between Bible and church, or the analogous question of the relation between history in general and "sacred history" in particular. What is the context of the Bible? And what is the relation between its context(s) in antiquity and its context(s) now? Blackman's book deserves full credit for raising the questions; they remain to be answered. — Robert M. Grant, Federated Theological Faculty, University of Chicago.

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A Modern Reader's Guide to the Bible. By HAR-OLD H. WATTS. New York: Harper & Brothers, 1959, 544 pages. \$5.00.

Opening the covers of this revised edition of A Modern Reader's Guide to the Bible, one is immediately struck with the author's clarity and vividness of style. Professor Watts uses well his literary skills to demonstrate a comprehensive knowledge of biblical literature, and he very ably introduces his readers to the fascinations of biblical poetry. legend, history, fiction, prophecy, and the like. In presenting his material, he draws from a rich background of literary and historical resources to complement the central drama he is describing. The author further highlights his discussion of Old and New Testaments with brief but informative summaries of cultural, social, and literary environments out of which Hebrew and Christian literature grew; his chapters, "The Hebrew Insights in the Hellenistic World" and "The World at the Time of the Gospels," are particularly useful. Of special significance in this revised edition is his survey of the literature from Qumran, and the relevance of these recent finds to biblical studies. (pp. 342-350, and occasional references at strategic points).

As befits a "modern" student of the Bible, the author shows an appreciable awareness of the critical tools of biblical scholarship, such as the source theories of the pentateuch and the synoptic gospels, though in the latter he confines his remarks to the "two-document" hypothesis. All these features plus a stimulating opening chapter, "On Reading the Bible," continue to make Professor Watts' book a helpful device for the student's early adventures in biblical literature.

At times, the author minimizes important results of scholarly studies. For example, Watts stresses a "both-and" rather than an "either-or" character in the prophetic message — i.e., both predictions of destruction and hopes for a more promising future. Supporting this generalization, Watts claims that though the bulk of Amos' pictures for the future are of the less hopeful nature, there is the suggestion in Amos 9:8 "that a righteous God will at the last pull some of his punches" (p. 226). Though the author gives passing reference to the fact that "some scholars say this passage was not written by Amos" (p. 226), he obviously does not take this conclusion very seriously. For

if Amos did not utter the words in 9:8b (and similar statements found elsewhere in the book), then one cannot ascribe this more hopeful outlook to the prophet himself. Thus Watts minimizes the all-important "either-or:" either Amos did utter the promise in 9:8, or he did not! If he did not (as the majority of modern scholars hold), then Amos' message did end on a note of despair rather than promise. As a matter of personal opinion, he reviewer would question the existence of this more hopeful note in any of the preexilic prophets.

Again Watts minimizes the differences between the portraits of Jesus drawn by the synoptic gospels and John. Watts knows that these differences exist, and he rightly reminds his readers that "the gulf separating John from the synoptics is perhaps not so wide and deep as some make it out to be" (p. 426). Yet to the reviewer, it seems a bit misleading to go on to say that "all gulfs and ravines have bottoms, and that the terrain they divide is, on a deeper level, still continuous." Attractive as such a metaphor may be, there are still points at which one must choose between the synoptics and John in reconstructing Jesus' life and ministry. With this word of caution, the reviewer enthusiastically commends the author's over-all treatment of the Fourth Gospel.

Despite the above criticisms, this revised edition of Watts' book will continue to be welcomed by the person wishing to be introduced to the English Bible, though it seems regrettable that Watts again quotes from the King James Version when "modern" readers are so increasingly turning to the Revised Standard Version. Through the valuable chronological charts, through the inclusion of recent discoveries, and through practical interpretive suggestions (such as his reminder that analysis of biblical literature must always proceed to a synthesis, or his warning not to expect a "straight-line development of human insight" in the unfolding literature of the Bible), Professor Watts offers a useful guide for the novice in biblical studies -Robert F. Berkey, Mount Holyoke College.

Our Bible and the Ancient Manuscripts. By SIR FREDERIC KENYON. Revised by A. W. ADAMS. New York: Harper, 1958, 352 pages. \$6.95.

This famous book, by a scholar of unusual accuracy and judgment, has now been brought up to date by the Dean of Divinity of Magdalen College, Oxford. No other book contains in usable form such an amount of information about the transmission of the text from the beginning down to the present. The facsimiles give the general reader an excellent idea of the manuscripts and printed editions. Kenyon's analysis of the New Testament text (pp. 246-49) is generally accepted by scholars. Adams follows Kahle's theory that the Septuagint was not a single translation but several (p. 110 f.), but he does not emphasize, as I think he might, how the Dead Sea Scrolls require a complete new look at the Old Testament textual problem.

The new material is excellent. It includes mention of the Karatepe inscription (p. 23), the decipherment of Crean Linear B (p. 25), the new Septuagint fragments (p. 119) and New Testament papyri (p. 163), including the Bodmer codex of John, the new critical edition of the Vulgate (p. 264), the newest translations, both Roman Catholic and Protestant, including the RSV and a very helpful report on the new British translation project (pp. 326-31).

The name of G. Lankester Harding is misspelled (p. 32). Adams apparently does not know of the RSV Apocrypha (p. 329). He mentions criticisms of the Legg editions of Matthew and Mark but does not speak of the International Textual Criticism Project. I think the Nessana papyri (p. 39) are more important than he indicates. But these are minor criticisim of an indispensable book.—Sherman E. Johnson, Dean, Church Divinity School of the Pacific, Berkeley, California.

The Latter Prophess. By T. HENSHAW. New York: The MacMillan Co., 1958, 341 pages.

\$6.75

This is a well planned and reliable introduction to the prophetic literature of the Old Testament. It is not a discussion of the phenomenon and significance of Hebrew prophecy so much as a summing up of the consensus of critical scholarship as the author sees it. Its value - which is considerable - will be chiefly as a work of reference rather than as a work to be read consecutively. An immense amount of material has been compressed and summarized. In general, the writer is content to give the views of others and rarely ventures by himself off the beaten track. His self-denving ordinance in the matter of footnotes, on the ground that they distract the attention of the reader, leaves the reader wondering sometimes what is the authority for statements made. This is true particularly with reference to matters summarized in the appendices, such as the Priesthood, Sacrifice, Weights and Measures and Chronology, where the reader is led to assume that the facts as stated are at all points fully established.

The three features of the book which commend it for the purpose for which it is designed are (i) the useful introductory chapters on the historical background, the history of prophecy, relevant archaeological discoveries and poetic forms; (ii) the arrangement of the prophetic books in approximate chronological order, and the condensed but substantial treatment of each; and (iii) the reference material assembled in the appendices, which, though some qualifications might seem desirable. is substantially correct. While it is too much to expect that all relevant archaeological discoveries would be mentioned, the omission of any reference to prophets of Dagan and Adad mentioned in the Mari tablets, and Nebuchadrezzar's account of his capture of Jerusalem (published by Wiseman) is surprising. It is also curious, in view of the dif-



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ferent textual traditions of Isaiah represented in the Hebrew and the Greek Bibles to read (p. 116) that Isa. 2:22 "must be a very late addition, since it is absent from the Septuagint"! However, there are not many slips of this kind. Only one misprint has been noticed (p. 32). There is a good bibliography prepared for students restricted to English.—R. B. Y. Scott, Princeton University.

Old Testament Theology. By LUDWIG KOHLER, translated by A. S. TODD. Philadelphia: Westminster Press, 1958 (London: Lutterworth Press, 1957), 257 pages. \$4.50.

The year 1958 witnessed the appearance of three new volumes on Old Testament theology, each of them being a translation of a European work. In addition to the one here being reviewed, there was the French work of E. Jacob, Theology of the Old Testament, which first appeared in 1955 in Switzerland; and there was also the Dutch work of Th. C. Vriezen, An Outline of Old Testament Theology, a work which was first published in Holland in 1949. The Köhler Theology was first published in Germany in 1935. The present English translation is a beautifully produced and excellently translated volume, made from the third revised edition of the German work. However, the revisions are so slight as to leave the book substantially what it was when it issued from the pen of the author in the early 'thirties.

For many years the author was professor of Old Testament in the University of Zurich in Switzerland. He is best known for his Old Testament Lexicon, and his death in 1956 meant the loss to the Old Testament world of a fine scholar.

The greatest value of this volume is perhaps in its lexicographical approach to its subject. Because of his many years of work in preparation for his Hebrew Lexicon, he had a very intimate and thorough knowledge of Hebrew words. In addition, the book is characterized by numerous insights which penetrate to the heart of very important issues. I remember very keenly my own struggle with the meaning of the Old Testament during the early nineteen-forties as I attempted to present it to ministerial students. From this volume I obtained one insight, which the author reiterates over and over again, and which transformed my own approach to the teaching of Old Testament theology, the more I began to penetrate into its inner meaning. That was the following affirmation: "God is the ruling lord; that is the one fundamental statement in the theology of the Old Testament." All else derives from this basic proposition which is "the backbone of Old Testament theology." Another insight so well stated in this book that had a great influence on my own thinking is the following: "One man is no man; man is man . . only within and as a member of a group." "The individual can live before God only as a member of the community." Other statements such as the following have also been of great value in my own thinking: "The life-work of man is civilization." "All salvation is to be related to God alone, not to man." Even when "one looks for a Messiah for this salvation one finds him in none other than God himself."

When my own indebtedness to the valuable insights within this book are thus expressed, I would further have to say that it is unfortunate the volume could not have been translated some twenty years ago, thus to appear in English for the generation to which it was originally addressed. As one now reads the volume more than a third of a century after it was written, it must be confessed that what it has to teach us today is of a very limited nature. A study of the above-mentioned book by Jacob, for example, will reveal how far the course of Old Testament theology has moved from the generation represented by Professor Köhler. The new lines of study with which we are today so much concerned are here very largely untouched. Fresh understandings and new research regarding such doctrines as those of election, covenant, and kingship, and, as well, the history of the cult with a new emphasis upon the large amount of liturgical materials still residing within the various strata of the Old Testament, have changed many of the basic viewpoints upon which this book rests. For example, one of the chief difficulties of the book is also one of its values, as mentioned above. This is its lexicographical approach to its subject matter. If the theological term "election" is studied, then we have a horizon that is much larger and more inclusive than a word study of "to choose" would appear to indicate. For the author, the doctrine of God's election of Israel is a very late theological conception, its meaning and dating to be determined solely by the literary appearances of the word "choose." Similarly, the present-day adoption of the term "charismatic" provides a wider and fuller context in which the doctrine of the Spirit in the Old Testament is to be studied, one which serves many things not to be derived simply from a lexicographical analysis of the Hebrew term alone. Finally, one may remark that a central concern in present-day theology, and especially in biblical theology, has to do with the meaning of revelation by "event," rather than simply revelation by ideas. The present book was written before this issue was brought to the fore. The author conceives his task as simply one of bringing together and relating the ideas and concepts of the Old Testament which are important around the rubic of God, man, and salvation, which have been derived from classical theology. Yet it is increasingly understood that the deeper reaches of Old Testament piety - and indeed the phenomenology of the faith as a whole - cannot be comprehended on this basis alone.

From the same period as this book we have also the great three-volume work of W. Eichrodt, published in German. Discussions have gone on for years about translating it, but they have not proved fruitful due to its great size. Its smaller contemporary, the book before us, has been chosen instead, because it is marketable. This is unfortunate as the lasting qualities of the two volumes bear no comparison to one another. — G. Ernest Wright, Professor of Old Testament, Harvard Divinity School.

The Gospel according to St. Luke. By A. R. C.

LEANEY. New York: Harper and Bros., 1958, xii-300 pages. \$4.00,

The launching of the Harper series of New Testament commentaries was undoubtedly one of the most important events in Biblical scholarship in 1958. Here is the third of the series (the first two were C. S. S. Williams on Acts and C. K. Barrett on Romans). It is instructive to compare the methods of these three commentaries. Williams' is largely a controversy conducted with previous commentators, Barrett's a wrestling with the profundities of Paul's argument. Leaney, on the other hand, after an extended introduction dealing not only with the usual introductory questions of date, authorship, sources etc., but also with particular passages in the text, reduces his actual commentary to a minimum, relying mainly on his translation (which is literal, but not painfully so) to convey the continuity (or discontinuity) of the Lukan writing. The commentary thus ignores many verses, and in many cases confines itself to such things as "Cf. Acts xxiv.7-12" or "See on vii.2-3." This makes it more useful to the student who wants to do some real digging, rather than to the layman or busy pastor who seeks help in sermon preparation. Indeed, the whole work has a largely academic

Much attention is paid to textual, literary and historical criticism. The commentator adheres strictly and somewhat rigidly to the Two Document Hypothesis. He does not share the modern skepticism about "Q," or the modern interest in the history of oral tradition. The result is to enhance Luke's literary creativity at the expense of the traditional element. On the theological side Leaney takes his cue from Hans Conzelmann's Die Mitte der Zeit, and discovers Luke's central theological concept in a "coherent eschatology . . . Luke contemplated not one, but a number of appearances of the Lord" (p. 69). The clue to this is found in 17:12, "the Days of the Son of Man." Luke envisages not one Day at the consummation, but a series of such days - the Transfiguration, the Resurrection and Ascension, the appearances to Stephen and Paul, the restoration of Jerusalem and Israel, and the final consummation. This "phased eschatology" is worked out consistently through the commentary, and gives it a unity and coherence which engages the intellect, even if it does not captivate the soul. - Reginald H. Fuller, Professor of New Testament, Seabury-Western Theological Seminary, Evanston, Illinois.

New Testament Introduction. By ALFRED WIKEN-HAUSER. Translated by JOSEPH CUNNINGHAM. New York: Herder and Herder, 1958, xix + 580 pages.

In 1953 Professor Wikenhauser published the first edition of his Introduction to the New Testament, the fruit of over thirty years of research and university teaching. Written in German, it met with very favorable reviews, and in 1956 a second enlarged and revised edition appeared. It is upon the second edition that the present translation is based, and the bibliography has been brought up to the spring of 1957.

The volume evidences wide reading, sound judgment and a knack of presenting the matter clearly and concisely. As a summary of the present state of New Testament studies the book is very welcome, and the author's rich bibliography at times contains also brief summaries and critiques of various books and articles. There is particular care taken to include the contributions of the last fifteen years. On the other hand, the literature appears so rapidly that although the first 14 chapters of Papyrus Bodmer II are listed, the second part of the Papyrus (chapters 15-21) is not mentioned. In view of the readers several English titles are included, but one might wish for more, especially for references to Scripture, Theology Digest and A Catholic Commentary on Holy Scripture.

In general the viewpoint is that of a modern European Catholic scholar, and one cannot fail to notice the greater freedom with which he has treated questions such as the Synoptic Problem, the authenticity and the date of composition of the various books, form criticism, etc. Not all of his solutions will meet with general approval, but he has stated his case well and merits consideration.

As always, a reader can wish for more, e.g., for a treatment of inspiration, for a discussion of the Dead Sea Scrolls, but all must admit that Wikenhauser's book marks an era in modern Catholic biblical scholarship and it will be constantly consulted by those who seek to keep abreast of New Testament scholarship. — John J. Collins, S.J., Weston College, Weston, Mass.

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More New Testament Words. By WILLIAM BAR-CLAY. New York: Harper and Brothers, 1958. 160 pages. \$3.00.

What Kittel has done for New Testament scholars with his Wortesbuch for New Testament scholars, William Barclay, minister in the Church of Scotland and lecturer in the University of Glasgow, has accomplished for the general reader. He has avoided the use of the Greek, and in its stead has employed the transliteration of the Greek words; thus the person not skilled in Greek can find great value in his text. This is a companion

of A New Testament Wordbook (37 words), and contains a careful study of 24 additional words, including such familiar words as agape, aionios, energes, eusebia, logos, parakletos, sophia. Not only does the author probe carefully into the New Testament uses of these words, but he resorts also to non-canonical and classical Greek literature to show the purport of these words in such parallel writings. He uses a careful outline method of keeping his insights clear and succinct; scriptural references are amply given.

The 61 words of these two volumes have been originally printed in British Weekly, where they met with unexpected great enthusiasm by the readers. The two volumes would make excellent materials for study by church groups, college and seminary classes, discussion groups. The writing is clear enough for the average layman, yet scholarly enough for the thorough student of New Testament studies. Ministers will find here some excellent and solid stuff for Christian homilies. The price makes each of these volumes possible for every library. These are books which will be used and re-used many times. - Thomas S. Kepler, Professor of New Testament Language and Literature, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

A Companion to the Bible. Edited by J. J. VON ALLMEN. New York: Oxford University Press, 1958, 479 pages. \$6.00.

The reviewer very strongly commends the book. It was first published in 1954 in Neuchatel and Paris under the title Vocabulaire Biblique — a title preferable, we think, to the English. The work of the seven translators is excellent since they know not only the languages, but the substance and content of the writing. If the word "Companion" conjures up (as it does, unfortunately, for the reviewer) images of the conventional literary-critical introduction to biblical books, book by book, or a series of sentimental treatises on the (devotional) use of the Bible, dismiss such notions at once.

This is biblical theology (sometimes, to be sure, on the European-Protestant-Conservative side; but if such a book must err, let it err in that direction) by way of solid discussion of crucial biblical words and terms and categories; but it is discussion remarkably free of the scholar's idiosyncrasies, deviousness, and specialized vocabulary. The editor has demanded and has received from his contributors articles produced with clarity of form and language, and with primary attention given to that which is of continuing theological significance and relevance.

For anyone who finds himself seriously concerned from time to time with problems of biblical interpretation and understanding, this is a reference work of absolutely first-rate usefulness. — B. D. Napier, Professor of Old Testament, Yale University Divinity School.

Faith of Our Fathers. By WALTER J. KUKKONEN. New York: The American Press, 1957, 203 pages. \$3.00.

As the subtitle, "A Guide for the Study of the Evangelical Lutheran Faith," indicates, this book is an introduction to the Christian faith as held by those in the tradition of the Lutheran reformation. It follows the 109 basic affirmations of the faith as formulated in the "Explanation of Luther's Small Catechism," adopted by the Church of Finland in 1948. In addition, the author acknowledges his indebtedness to two contemporary Finnish theologians, Bishop Martti Simojoki and Bishop Erno Sormunen, particularly the former. The book thus reflects the sturdy faith of this rugged, uncompromising people. At the same time it has an ecumenical concern and the author, who is American, born of Finnish parents, addresses the American reader in a clear and forceful style.

The book touches on all the basic aspects of Christian faith and life in particularly terse and fruitful sentences. It is thus very valuable as a basic text. It is highly recommended for adult instruction but also as an aid for the pastor in preparation for his catechetical class. It is recommended particularly also for seminary students as well as for general lay reading. The author is thoroughly conversant with modern theological developments but does not introduce confusing theological jargon. It is clear that the Bible is to him the great book of the acts of God and that faith is not assent to doctrines but a life lived in fellowship with the self-revealing and self-imparting God of grace. There are no compromises with the living Word of God.

The book also reprints the three ecumenical creeds, Luther's Small Catechism and the Augsburg Confession. — Martin J. Heinecken, Professor of Systematic Theology, Lutheran Theological Seminary, Philadelphia.

Spirit, Son and Father: Christian Faith in the Light of the Holy Spirit. By HENRY P. VAN DUSEN. New York: Scribner, 1958, xii + 180 pages. \$3.50.

This short but stimulating book springs from the author's mature conviction—first kindled in the earlier, sounder period of the Buchmann movement—that the experience of the Holy Spirit marks the difference between vitality and deadness in religion, and the doctrine of the Spirit is "the fulcrum of all aspects of religious faith" (p. 92), and the best bridge between Christian and non-Christian faith. The title expresses his desire to treat this doctrine for once as first, instead of as "the step-child of Christian theology" (p. 15). Confusing and manifold as are the concepts combined in "Holy Spirit," two of them constantly recur in all periods of types of religious thought: "intimacy and potency," or "God-at-hand" and "God-at-work" (pp. 18, 19). The two main di-

visions of the book (Parts I and II) trace the "biography" of this great idea through the Old Testament, New Testament and Church Doctrine, and then use it to illuminate the doctrines of Man, Christ, God and the Church.

I. Starting with a concept of wonder-working power common to primitive religions (mana) and closely related to the early Hebraic notion of a vitalizing breath (rush) in nature and man, the Old Testament rises to the conviction that "the Divine Spirit as God's agent in creation has bestowed his very self upon each human being, thus made in the Divine image; and that that same Divine Spirit continues to encompass each human spirit. . . (pp. 50, 51). While the Old Testament ends with a recess of the immediacy of the Spirit, and a hope of its restoration in the Messianic age, the New Testament opens with the announcement that the promised age has come, oddly enough, the best authenticated words of Jesus in the Synoptics seldom refer to the Spirit; but the deeds of Jesus and his apostles are constantly referred to the presence and power of the Spirit, both in the Synoptics and in Acts. The climax of the New Testament doctrine of the Spirit is found in Paul's teaching in his major epistles (Romans, Corinthians, Galatians) that the fruits of the Spirit are ethical rather than ecstatic, and that "the Lord is that Spirit." The later epistles show a slight tendency, further accentuated in Catholic and Protestant doctrine, to bind the Spirit closely to the organized church or the letter of Scripture; but in the free church movement and many other spiritual revivals, the Spirit again becomes the Lord not the captive of the Church and the Word. One strange anomaly of Church doctrine is that in the Apostolic Fathers the Word (Logos) of John 1 is identified with the Spirit, whereas in the Apologists and Nicene theologians it is identified with the preëxistent Son who is "of one substance with the Father," and the Spirit is then equal and coeternal with the Son and the Father, without ever being very clearly distinguished from or related to them.

II. We cannot describe in detail just how a clearer concept of the Spirit might affect other Christian doctrines. This part of the book is confessedly an unfinished sketch which the author's administrative duties have not allowed him to elaborate. Briefly, the recognition of the Spirit's inwardness and power could carry the doctrine of Man beyond Brunner's concept of "over-againstness" (p. 98) to a hope that mankind may ultimately participate in the Divine essence. It could lead to a deep identification between God, Christ and Spirit, illuminating all three; and it would bind the Church to its Divine Source without binding that Source to past precedents and official decisions. The author's "conclusion" as to the Trinity is less radical than his previous analysis might lead one to expect. The Father stands for the "ultimacy" of God; the Son, for "the character of God" revealed in Christ; the Spirit, for "the neverfailing availability of God" as a Presence and Power within those willing to be guided by the God revealed in Christ (pp. 175-177). — Walter Marshall Horson, Professor of Theology, Oberlin School of Theology.

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Literature and Belief: English Institute Essays, 1957, edited with a foreword by M. H. ABRAMS. New York: Columbia University Press, 1958, 184 pages. \$3.75.

Five of these six lectures are devoted to the issue of how we can come to terms with literature whose assertions we cannot accept or whose attitudes seem to us alien or perverse. It is a common desire of these critics "to save the autonomy of a poem, yet anchor it again to the world beyond itself and to re-engage it with the moral consciousness of the reader" (M. H. Abrams, p. 9). Nathan A. Scott, Jr., in a review of those tendencies in recent criticism which have stressed the autonomy of the poem, insists upon the implicit "vision" of the poet in his act of creation. But this is just that "perspective of valuing" which, for Cleanth Brooks, produces the coherence of the poem, and Mr. Brooks relates that internal coherence of the "autonomous" poem to "the pattern of buman nature that exists within us." Violations of coherence are therefore failures of "maturity." Again, M. H. Abrams distinguishes between those assertions which are a coherent part of the great metaphor which is the poem and those which are neither required nor supported by the context of the poem. What all these critics seem to stress is a body of sentiments, inclinations, valuations which need not "precipitate into assertions" of propositional form. They may become dramatic utterances to be absorbed into the whole action of the poem, or they may become metaphorical statements, which we can entertain "hypothetically," in the spirit of "as-if," as "a ground for imaginative experience." Perhaps, as I take Douglas Bush to imply, the very freeing of such statements from the appearance of assertions makes them more readily available as metaphor; at any rate Bush finds the classical poets less alien than much of Dante.

The paper by Walter J. Ong, S.J., is the most suggestive, if not the most cogent. Father Ong borrows from Gabriel Marcel the distinction between "belief in" and "belief that." He suggests that behind each poem, often perceived through one or many masks, is a voice that summons our belief in itself, our trust that it will "say something worth while." As readers we achieve an "openness" to the work, "so that beneath any disagreement with detail there persists the conviction that something worthy of assent is being said, into which the otherwise unacceptable detail may somehow be fitted." Father Ong does not describe how this "openness" in fact operates. We listen to the voice not only for its authenticity but for its tone. It tells us how it should be "taken," and we must

be prepared for a view that may simplify or polarize our experience, heighten one value at the expense of "realism," disarrange our stable world in ways that are shocking to our common sense or our moral sense. We must achieve a kind of logic of transposition and seek the level at which we can believe in what the voice says. Often this will depend upon our sense of the conventions the work establishes; masks are always flatter than faces and have more prominent features.

But, eventually, the problem of belief in literatures seems to raise the question of what kind of structure of belief each of us has. To the extent that we are genuinely open to new beliefs, we seek a way to include them: so to alter the structure of our existing beliefs that the stress of a new element becomes an indispensable force within it. Every authentic new work is a threat to our own structure, to its order and identity, and only the stable structure can admit constant alteration without collapse. I do not see how one can do more than urge the reader to trust his structure enough so that he need not protect it by rejecting new beliefs, and to build so well and amply, on so many levels of awareness, that it can receive and sustain the greatest range of belief and disbelief. The sixth of these essays, a fine study of Wallace Stevens, presents an example of constant amplification and reconstruction in the career of a poet who can supply us with a prose text: "Resistence to the pressure of ominous and destructive circumstance consists of its conversion, so far as possible, into a different, an explicable, an amenable circumstance." - Martin Price, Associate Professor of English, Yale University.

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The Christian Layman and His Church. By MARK RUTHERFORD. St. Louis: Bethany Press, 1958, 71 pages. \$1.00.

To the question, "What is the place of the layman in the Church today?" Mark Rutherford answers, "The layman is the Church." In this short and understandably written book, he calls on Christian laymen to take their full share of responsibility for carrying the Gospel into today's world.

Perhaps the best contribution of the book is the way it states the problem — the grievous failure of the Christian Churches to develop the full potential of their laymen and the challenge of a post-Christian world to which only the Christian layman can witness effectively.

What the turbulence of the twentieth century has actually done for the Christian layman has been to bring into focus the challenge that has never ceased to exist since the days of Christ himself. Indeed, there is real evidence that the Christian layman of today is acquiring a vision that has rarely been achieved in Christian history. (p. 19)

When the author turns to solutions, it is not en-

tirely clear whether he seeks to recapture the New Testament dynamic of the Church or to "modernize" the way of Jesus and his disciples so that it accords with 20th century cultural optimism. On the one hand he speaks wisely and well of the concept of the laos, the People of God, functioning as the Church through their dispersion in the world as well as in their gathered life. On the other hand, he seems to see the Christian layman "building the Kingdom of God on earth" through the use of modern promotional techniques, administrative skills, and organizational know-how. "Christ and the Apostles formed something analogous to the modern church committee on men's work," he says, "following a three-year course in Christian thought and philosophy." The apostolic council of Acts 6 is referred to as a "mass meeting of the Disciples," and so on. Notable by its absence is the eschatological perspective, that we are working "between the times" of Christ's coming and his return.

The greatest usefulness of this book will be found in the churches with a congregational policy similar to that of the Disciples of Christ to which Mr. Rutherford belongs. In this context his understanding of the minister as a layman set apart for full-time service in the Church will be readily acceptable. Certainly the vision which he has of the need for renewal in the Church and the unleashing of the creative potential of the laity will be stimulating anywhere. I could only wish that he might have given more illustrations of the working out of his ideas in practical situations, especially in the opportunities presented to the layman in his daily work. — Roswell O. Moore, Syracuse, New York.

Christian Unity In North America. Edited by J. ROBERT NELSON. St. Louis: The Bethany Press, 1958, 205 pages. \$3.50.

The essays in this volume were for the most part prepared in preparation for the North American Conference on Faith and Order which was held at Oberlin in 1957. The 18 essays are notable for their widely differing points of view and for the fact unlike many books dealing with the general subject of church unity, include voices both within and outside the ecumenical movement. Along with the Presbyterian and Anglican essays are essays by a Missouri Synod Lutheran, a Southern Baptist and a Mennonite. It is interesting to note that not a few emphases by writers outside the ecumenical movement are also made by writers within the movement.

Perhaps the best way to give some idea of the interesting and significant content of the volume is to mention a few of the authors: Samuel McCrae Cavert, leader in both Federal and National Councils; Carl F. H. Henry of the Baptist Convention and Editor of Christianity Today; Albert C. Outler, Professor of Theology in the Methodist Perkins School of Theology; Edgar M. Carlson, President

of the Lutheran Gustavus Adolphus College; Charles Clayton Morrison, formerly Editor of *The Christian Century* and a member of the Disciples of Christ denomination; and Episcopalian Charles D. Kean, Rector of the Church of the Epiphany in Washington, D. C.

This reviewer found the essay on "The Distinction Between Church Order and Organization" by Dr. Eugene R. Fairweather of Trinity College, Toronto, an Anglican, and Dr. David W. Hay of Knox College, Toronto, a Presbyterian, well worth the price of the book. The essay deals in a refreshingly unconventional way with some of the more significant positions in the wide diversity of views in the relation of the "visible and invisible in the Church." The essay is an analysis rather than an argument and so stresses the authors' conviction that no interpretation of Church Order can be adequate unless it allows for the necessity of some visible structure and at the same time for freedom of the spirit to develop and even overturn any specific forms of visible structure.

Dr. Carlson's "Survey of Doctrinal Consensus and Conflict," based on findings from almost 6,000 questionnaires, is also of special interest. One sad but not surprising finding is that "neither the clergy nor laity feel any great urge towards organizational unity." The areas in which he found the largest measure of agreement are in regard to the nature of the church, the grounds of salvation, the person of Christ and the sacraments of the Lord's Supper, while the areas in which there is greatest disagreement are the view of the Bible as the basis for authority, the meaning of salvation and the meaning of Christian unity. One puts down the book with a very definite realization that the road to Christian unity is going to be a very long one. - Gardiner M. Day, Rector, Christ Church, Cambridge, Mass.

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The Dynamics of World History. By CHRISTO-PHER DAWSON. Edited by JOHN J. MULLOY. New York: Sheed and Ward, 1958, xiv + 489 pages. \$6.00.

Christopher Dawson's systematic examination of the Christian past, of the origins of civilization in general and the religious orientation of Western civilization in particular, of modern urban society and medieval feudalism, of attitudes variously historical and humanistic and philosophical, have entitled him to associations with any number of disciplines of learning. He has been identified at different times, and each time with accuracy, as a sociologist of religion, as a philosopher of culture, and as a metahistorian - one, to use his own definition, "concerned with the nature of history, the meaning of history and the cause and significance of historical change." In all of his capacities he has been an eloquent special pleader, whether by intention or simply by effect, for the recognition

of the core of grace at the center of Western society to which everything else is peripheral, the grace which makes Europe and the West "a spiritual society which owes its very existence to the religious tradition which for a thousand years moulded the beliefs, the ideals, and the institutions of the European peoples." In all of his books - in the Gifford Lectures of 1947 and 1948, published as Religion and Culture and Religion and the Rise of Western Culture, in that very engaging little compendium of his thought, Progress and Religion, and in the rich conspectus of his writings under review here - in everything he has written, he has asserted the central significance of "the redemption of humanity," to use his own words once more, not as "an isolated act which stands outside history" but as "a vital process of regeneration which manifests itself in the corporate reality of a divine society." These are the resources Christopher Dawson offers us in a time of crisis - resources made additionally commendable by the fertile scholarship with which they are supported and presented.

The salutary effect of Mr. Mulloy's compilation is the sense of order with which the reader is left, order not only in Christopher Dawson's historical writings but also in the several methodologies with which he examines history. One of the touchstones of Dawson's thought is "organic unity" and so it is not altogether surprising that it has been possible to draw together into one volume articles from learned journals, selections from other men's symposiums and from his own books, and bits and pieces from periodicals of a broad general nature and not only to draw them together but to give them unmistakable continuity. The title of the collection is its only significant limitation. In its jargonizing way, it suggests a volume of sociological commonplaces rather than the lucid, informative record that this book is of the work of a man - to quote his own tribute to T. S. Eliot who has done so much to restore to our generation a consciousness of the high tradition of Christian culture." - Barry Ulanov, Barnard College, New York City.

The Ghana Assembly of the International Missionary Council. Edited by RONALD K. ORCHARD. New York: Friendship Press, 1958, 240 pages. \$3,25.

The Assembly of the International Missionary Council, held at the University College, Ghana, from December 28, 1957 to January 8, 1958, consisted of two hundred representatives of the member organizations which constitute it. From first to last the assembly called the churches to their missionary task.

The present volume contains a selection from the paper, speeches and documents used at the Assembly. There is no report of agreed statements, but rather a disclosure of the freest possible conversation at the Assembly. There was serious reflection on the Christian world mission and the meaning of Christ as the center for fulfilling his mission to the world at this hour.

Dr. Mackay sounded a grave warning, concerning the danger of the Christian church's becoming "an end in itself without regard to its true nature and honorable mission as the servant of Jesus Christ." Direct attention was given to the need of a new encounter with non-Christian religions. U. Kyaw Than noted that "the proclamation of the Gospel has not really happened for the Buddhist. The paper from Ceylon stressed "the intimate relation between religion and the total life of the community." This raises hosts of problems for the Christian movement in Asian countries. A new relationship between religion, society and state needs to be worked out if social living is to have moral and religious foundation. Though the Christians are a minority in many countries, their contribution to social thought may not be negligible. In some places, "The Church has to help the nation to develop new social alternatives to the joint family, caste and tribe; alternatives which can give the same securities as before, but on the new basis of freedom and equality." When people are culturally and socially displaced, the fellowship "of the congregation should provide a spiritful home for more than the committed Christians, a home which can be the base of operation for rebuilding social issues.

There was recognition that a new geographical concept of the missionary task is needed. The Mission should not be from the West to the elsewhere; it is from the church to the world. The missionary needs to be welcomed as a fellow churchman, not as a "foreign missionary." The missionary must include "all who are engaged in proclaiming the Word to the world." Under the new nationalism as seen in a land like Ceylon, Christianity seems to be associated with the colonial period while the people seek a return to the old religions and culture.

Dr. Kraemer noted the lack of facilities to engage in the training of laymen in many parts of the world to render technical service. Foreign Christian agencies should erect schools for the development of national leaders, and so make it unnecessary to send foreign leaders except as they train the new nationally-minded people to perform their own services.

Western churches, urged Dr. Kraemer, should organize their resources to exploit missionary opportunities inherent in the varied technical aid programs such as the United Nations, International Children's Emergency Fund, World Health Organization, the Colombo Plan, International Co-operation Assistance, instead of using the programs primarily as a bulwark against Communism.

Evangelism seems to require the leadership of the indigenous church in these days of nationalistic awakening and where churches have already taken root. The Gospel of the love of God must be more than talk. "The Christian Church must make manifest the meaning and spirit of the Christian Gospel in relation to the true welfare of men," declared John A. Mackay. The true mission of the church is "to radiate the light of God upon the world."

The Ghana Assembly in its report has lifted up the new needs to be faced by the so-called "mission boards" and Western churches if the world mission of the church is to be carried out. There is need for a new kind of missionary education in the Western church, a new kind of work by "mission boards," new forms of experiments in international work by the churches, new concepts of raining leadership of many kinds for the indigenous churches and the transfer of funds from so many missionaries to more indigenous work and leadership. The leadership of American churches should ponder these reports. — Edna M. Baxter, Hartford School of Religious Education, Hartford Seminary Foundation.

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Pilot Project, India. By Albert Mayer and Associates in collaboration with McKim Mar-RIOTT and RICHARD L. PARK. Berkeley: University of California Press, 1958. \$5.50.

This is the story of the pilot project that in many ways was the prototype of India's vast program of rural development in her 500,000 villages. It began in the imagination and enthusiasm of an American architect and town planner, Albert Mayer. An army officer during World War II, he returned to India in 1946 to help India win a "race with chaos." With the blessing of the Government, Mayer and his colleagues - American and Indian -began work in 64 villages to test intensively methods of impriving rural life. The account of how the project began, worked and what resulted is recorded in the form of proposals, reports, memoranda and letters, filled out with parenthetical explanatory notes. This makes for uneven reading, but gives the reader a sense of the urgency and excitement in the project.

There is little that is technical and theoretical in the book. The emphasis is where it belongs, on the spirit that motivated Mayer, Indian government officials, experts, supervisors and extension workers in their efforts to help village people help themselves. In his reports and proposals, Mayer is candidly critical of existing conditions and procedures, but shows none of the condescension of which Americans who have a passion to improve Asia are sometimes guilty. The secret of the Etawah project was "inner democratization," which reversed normal bureaucratic methods of planning and administration and enlisted the enthusiasm, wisdom and participation of village people. A reservoir of initiative was released as a spirit of freedom worked its way into the villages and rural people saw that they have the capacity to solve their own problems in cooperation with experts who came not only to teach, but to live with and learn from village people.

Skeptics may be cynical about Mayer's optimism. He himself recognizes that idealism and spirit can and may be smothered by bureaucracy. But on good grounds he asserts that without a large share of freedom, respect for village people, continued efforts to develop initiative and self-help, there cannot be much hope that India will reach her high goal of new life for the great majority of her people who live in villages and till the soil. — John Bathgate, Union Theological Seminary, New York City 27.

JE 36 JE

People, Land, and the Churches. By ROCKWELL C. SMITH. New York: Friendship Press, 1959, viii + 164 pages. Cloth, \$2.95; paper, \$1.50.

People, Land, and the Churches is, to a great extent, a condensation of one of Dr. Smith's other books, The Church in Our Town. In this effort, however, the author has lost none of the careful scholarship, keen understanding, and fine spirit which characterize his teaching and writing.

In this small book, Dr. Smith has personalized the peculiar problems of the town and country community and their churches. In these pages we see not only these problems in living, down to earth terms, but feel their impact on life as they affect the characters he pictures for us actually living in such communities. The book is written especially with Christian Church folk in mind, that they may understand their relation to the community as individual Christians, and the relation of the congregations to which they belong to the common life of their communities.

The book tells of Ed, the hardware man in a small town; of Gilbert and John, newly ordained clergymen serving the rural field; of Tom White, a coal miner; of Albert Anderson, a dairy farmer; and of Earl Lewis and Don Koontz, rural pastors. Such problems as farm economics, isolation, need for fellowship, adequate salaries, health needs, and the question of the Church serving all classes in the town and country community, are considered. The last chapter is given to a consideration of the peculiar needs of the town and country church.

The book does not tackle all of the problems of the town and country community, nor does it attempt to give all of the answers. Its purpose seems to be to stimulate interest in the town and country church and community, and to point to further study, planning and action. If these objectives are achieved, the book will have proven to be eminently worthwhile. — E. Dargan Butt, Seabury-Western Theological Seminary, Evanston, Illinois.

Understanding Roman Catholicism: A Guide to Papal Teaching for Protestants. By WINTHROP S. HUDSON. Philadelphia: Westminster Press, 1959, 192 pages. \$3.50.

The author's purpose in writing this book was "to help Protestants to better understand Roman Catholicism" and thus to "make some small contribution to mutual understanding." (p. 161) Professor Hudson does not survey all the doctrines or even the major tenets of the Catholic faith. He focuses attention on what he considers to be the essence of Roman Catholicism, the only point that one must hold if one is a Roman Catholic and that one cannot hold if one is not a Roman Catholic. This is, in the author's mind, the Pope's supreme authority. Winthrop Hudson explains this central principle as applied to the 'constitution' of the Church, State and Church, Democracy, Catholic Action. He does so with the help of extensive quotations from papal documents.

Unfortunately, the author has not succeeded in producing an objective and fair treatment of his topic. No Roman Catholic could recognize his Church or his beliefs, and least of all the theory and practice of papal authority, in what is said of them in this volume. True indeed, "it is not easy for one who is not a Roman Catholic to read papal documents with insight and perception." (p. 17) Instances of lack of insight abound. The author dismisses as of no practical value the Catholic distinction between infallible teaching and ordinary mageristerium, and this warps most of what he says. As interpreted by the author, 'illicit' means 'invalid' (p. 35), which is contrary to the most elementary principles of Canon Law. Leo XIII is made to condemn "democracy as a theoretically permissible form of government" (p. 106). The sacrament of penance is said to place the conscience of a Catholic "in the custody of his confessor" (p. 154). A papal warning against the misuse of the press to promote "vices which corrupt the heart" is interpreted as condemning the freedom of the press. (p. 101) When Leo XIII bans an education which "neglects the spirit of the Christian religion," he is reported as saying that "an education that neglects papal teaching is a crime against God." (p. 100)

In other words, this book is not serious. In spite of the good intentions of the author, he has forged another weapon for the arsenal of Paul Blanshard's admirers.—George H. Taward, Church of Our Lady of Esperanza, New York City.

JE JE JE

The Great Religious Leaders. By CHARLES FRAN-CIS POTTER. New York: Simon and Schuster, 1958, 493 pages. \$7.50.

Many generations of students since 1929 have found an exciting introduction to the story of man's religious experiences through *The Story of Religion*. The author has now revised, updated, and enlarged his earlier book. In the revising, nothing has been lost of its original charm and persuasiveness, its vivid narrative, its judicious comment and speculation, and its general reliability.

The most notable addition is the chapter on "The Teacher of Righteousness," based on Qumran discoveries which have "given the world another religious leader." Dr. Potter might have done better to include this material in an extended footnote or appendix. The attention given to the circumstances of the Qumran discoveries and to the critical judgments of its significance leave the reader with a vague and diffusely generalized impression of the Teacher of Righteousness.

The "great personalities" approach to the study of the world's religions (in the teaching experience of this reviewer) is pedagogically sound. It is questionable, on historical grounds, whether "every religion begins as some individual's personal religious experience interpreted to and reproduced in others." But it may be concluded, on other grounds, that "the story of religion can best be told in the lives of the world's religious leaders, setting forth how the faiths they founded were reflections of their own souls' conflicts and harmonies."

In the Introduction, the author's brief discussion of myth and legend as sources of information, his comments on "superstition," and his definition of religion provide a fruitful perspective for the general reader. Many readers who should find access to this book will be prohibited by the price. It deserves an inexpensive paperback edition. — Benjamin Miller, Leader, New York Society for Ethical Culture.

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The Comparative Study of Religions. By JOACHIM WACH. Edited with an introduction by JOSEPH KITAGAWA. New York: Columbia University Press, 1958, xlvii + 231 pages. \$4.50.

The publication of this book after Professor Wach's death is a fitting tribute to the life and work of a scholar who had almost unlimited curiosity about religious phenomena. His dominant concern, however, was not in details, but in a comprehensive theory of religion. Indeed, it seems that his interests in the development of typologies and a theory of religious experience overshadowed the function of such generalizations as aids to understanding particular religions. This is interesting to note, in the light of his earliest and still unsurpassed study of Das Versteben, an analysis of theories of interpretation. The stress in the present title ought to be on the word Study, for we have here a discussion in part of methods for the study of religion, but in the main an overarching framework which distills Wach's theory of the nature of religion. In effect the book stands on a line joining philosophy of religion and the scientific study of religion. It is meant to be a reflection on the nature of religious phenomena, and thus empirically grounded. But elements that are highly speculative from the point of view of any radical empiricism are keystones in the whole argument.

The argument is an amplification of some of Wach's previous works, and a contraction of elements of his often reprinted Sociology of Religion. Chapters II, III, and IV are expansions of the first

53 pages of Sociology of Religion, Chapter V is a contraction of the rest of that book. Other articles of Professor Wach's foreshadow this systematic treatise.

A summary statement of Wach's point of view might be stated as follows. There is a distinctive type of experience that can be delineated as religious experience. This experience issues in three types of expression: in thought, action, and fellowship. Stated in summary fashion, this theory appears to be highly formal in character. In Wach's explication, however, there are many rich points of insight, and many off-hand comments worthy of reflection. Further, as the theory is spelled out one has a remarkably clear pattern into which a great variety of data can be placed.

Genuine religious experience is universal. It can be identified by four criteria. (1) It "is a response to what is experienced as Ultimate Reality." This means that any response to a finite reality can be only a pseudoreligious experience. (One implication from this is a shattering of current functional theories of religion, now in vogue in scientific study). It also means that religious experience is not merely subjective, but is based upon an objective supreme reality. (At this point it is clear that philosophy of religion and scientific study are wedded in Wach's view; a "leap" to the non-empirical is made). (2) Religious experience is a "total response of the total being to Ultimate Reality," which means that "the integral person" is involved, and not just mind, will, or emotion. (3) Religious experience is an experience of some intensity. The intensity varies, but potentially it is "the most powerful, comprehensive, shattering, and profound experience of which man is capable." (4) Religious experience issues in action; it involves an imperative. All four criteria must be present in a genuine religious experience. Wach discusses implications of this theory for our subjective response (primarily it is awe) and for the possibility of knowledge of God (there are degrees of awareness, apprehension, and conceptualization). Any religious experience appears in a religious, historical, cultural and social context. Though it is always related to this wide context, it is "spontaneous, creative, free."

Religious experience is expressed in thought. The three major elements of all religious thinking are theology, cosmology and anthropology. Religious thinking is expressed in its primary form in myth, or narrative accounts of man and Ultimate Reality. Under the desire of coherence, the preservation of purity of insight, and other factors, myth develops into doctrine. Finally, where an authoritative definition is required, religious groups define dogma. Wach develops the types of themes that are present in theologies, cosmologies and anthropologies. Concepts of Deity, for example, can be compared around the poles of pluralism and monism, personalism, and impersonalism, and distance and nearness.

The two principal forms of the practical expression of religious experience are devotion and service. Prayer and sacrifice are the principal types of worship. Ethics and worship are joined in most of the religions of the world.

In the chapter on "Expression in Fellowship," Wach points out the various principles around which differentiation of religious group life occur. There are suggestive interpretations here which supplement some of Wach's earlier writings on the social constellation of religious behavior.

One leaves this book with a great respect for the clarity of Wach's theory and outline. Kitagawa, in his introduction, suggests that it would be helpful if more American scientific students of religions took Wach's interests seriously. As a general protest against an old fashioned data-gathering positivism, the suggestion is good; but many American studies have moved out of such a trench. I would rather see some decades of intellectual dialogue between functional theories, Freudian theories, and others before we move toward a generalized theory. Wach's is one of the challenges, for he makes the clear claim that religions cannot be properly understood without acknowledging the Ultimate Reality. Yet there are many facets of religious behavior that can be understood better in the light of a social functional view than in Wach's view of religious experience. And certainly we need to have many studies about particular aspects of particular religions, seen in their own social and cultural contexts. Wach would not deny this; indeed he seems to have read most such studies. But he was an inveterate generalizer; in this lies his provocative contribution, and perhaps also the limitation of his work. - James Gustafson, Yale University Divinity School.

Sigmund Freud and the Jewish Mystical Tradition. By DAVID BAKAN. New York: D. Van Nostrand Company, Inc., 1958, 326 pages. \$5.50.

The Jewish mystical tradition, as briefly pointed out by Dr. Bakan, could very well have been the source of much of Freud's understanding of dream interpretation and the essential bi-sexuality of human personality, among other significant points, even though we have no evidence that Freud's personal religious education as a Jew included the study of the Talmud and the Zohar. Freud concealed his Jewish background to such an extent that we do not know. Probably the greatest contribution Dr. Bakan's book makes is that a great many will discover enough of the exciting and wonderful world of the Kaballah to become interested in reading more about it. For nowadays very little of this massive literature is read, although we have much of the Zohar, at least, in excellent English translation.

Dr. Bakan goes out on his biggest limb in his discussion of Moses and Monotheism. After many unsatisfactory hypotheses he suggests that Freud has in it a secret message which no one has yet deciphered. His discussion of Freud's deep emotional involvement with the Moses figure proposition of Moses as the hated, murdered fatherfigure, and of Moses as a Gentile, with the interesting possibilities of alleviating anti-Semitism - is dull reading and has been said before. Anyone who has written a few case histories for publication does not need proof that Freud could dissemble. There is no other way in which one can present clinical material and respect the confidence of one's patients. If instead we had been given more of Freud's identification with Joseph, and more of the Zohar on Joseph's dream interpretation, the value of the work would be much increased. The richness of the Jewish mystical tradition as psychoanalytic background deserves to be given more attention. A good interpretation falls of its own weight, and if Dr. Bakan had showed us more of the Zohar it would become evident that only a Iew. and a rebellious one (for the Kaballah requires secrecy on the part of the revelators of its mysteries) could become the father of psychoanalysis. -Margaretta K. Bowers, M.D., New York City.

St 36 36

A Treasury of Bible Stories. By HYMAN E. GOLDIN. New York: Twayne Publishers, 1958, 403 pages. \$5.00.

"Turn it over and over again for everything is in it, for thou canst have no better rule than this." Thus the Mishnah, in the Eshics of the Fathers, characterizes the Bible.

It is good to know that attempts to bring the Bible to new readers are always being made. For the reader is struck by the cogency of this verse when he picks up the Bible or a reader such as is being reviewed. In spite of the strictures of Ecclesiastes he will find something new at every reading.

Dr. Goldin has selected almost one hundred and fifty of the Bible stories for retelling. They range from the old familiar tales of the Pentateuch and the historical books to brief excursions into the books of Jeremiah and Ezekiel, and to short accounts of the Book of Job, Esther, Daniel, and Jonah. Another writer might have chosen more of the less familiar narratives, to focus the interest of the reader on the great stretches of the Bible which are, for the most part, unknown. For the magic is there, in these ancient writings, and it hardly matters where one begins to read.

Dr. Goldin has attempted to reach his reader in divers ways. He often deviates from the traditional language. He has changed the "thee's" and "thou's" to you and yours, and has made a number of other minor changes in wording. However, the essential simplicity of the Biblical style has not been lost through these changes. The meanings of words and Hebrew names are occasionally added in parentheses. Each narrative has been given a name which adds both to interest and to ease in understanding.

Recent archeological discoveries have done so much to authenticate many Bible narratives that it is understandable that the author wished to introduce such a note of scholarship into the book. It is disappointing to have to point out, however, that the scholarly notes are relatively unimportant. They consist in large part of identifying the modern sites of certain Biblical places, or of mentioning the height of mountains mentioned in the stories. A map showing the area with the old and new names might have been a more striking way of impressing readers.

The format of the book is excellent, with large type and wide margins. The illustrations are clear, Dore reproductions, although the artist's name is not mentioned. As indicated, only Old Testament

stories have been included.

A Treasury of Bible Stories can be used in upper elementary or high school classes in the religious school. It can function as a supplementary reader in a Bible class, and as a help in telling a Bible story "in your own words."

Its greatest value will be achieved if it brings its readers, young and old, to the Bible itself, so that they too will find, that "everything is in it." — Mamie G. Gamoran, New York City.

Abraham: His Heritage and Ours. By DOROTHY B. HILL. Boston: Beacon Press, 1957. Pages 208. \$3.95.

This book is an attempt to present the life of Abraham in a setting which is consistent with his times. The author has used the results of modern archaeological research to reconstruct a picture of the ancient world which is contemporary with the patriarchal. To gain a perspective, the author briefly traces the history of Mesopotamia from its primitive beginnings to the Sumerian civilization of the Early Bronze Age. Several chapters are devoted to portraying Sumerian and Egyptian religion.

The actual story of Abraham begins with Abraham as a boy in Ur. The author relates typical scenes of Ur in which she envisions Abraham as a participant. Because of the paucity of actual Biblical information, she incorporates into her picture some late Jewish legendary material, taken chiefly from the book of Jubilees. The story of Abraham roughly follows the Old Testament sequence.

The book is written in an imaginative, narrative style. There is a constant effort to bring to life the ancient peoples by vivid descriptions of their land and customs. The strength of the book lies undoubtedly in its popularization of modern archaeology. One can only admire the lucid manner in which technical material is given.

In spite of these excellent features, the book has several weaknesses, which, in this reviewer's opinion, vitiate its total effectiveness. In the first place, the historical figure which at times emerges is blurred again by a strange mixture of acknowledged legend. Secondly, the actual interpretation

of the Old Testament text rests frequently on very questionable exegesis. There is little sensitivity to the intent of the Biblical author. The God of the Old Testament, who entered history to form a people, recedes into the background and is replaced by the lofty religious experience of a struggling idealist. — Brevard S. Childs, Yale Divinity School, New Haven, Conn.

St 36 36

Adventures With Children, in Nursery School and Kindergarten. By ELSA BARNOUW and AR-THUR SWAN. New York: Thomas Y. Crowell Co., 1959, 276 pages. \$3.75.

The title of this book implies the point of view from which it is written; not "teaching children," which suggests that we have all the answers, but "adventuring with children," which suggests we are

finding out, together.

The book is both a record and a handbook. It is a record of a good many years spent with nursery and kindergarten children, and a handbook for those who plan to work with children of these ages in schools that provide free exploration within a carefully planned structure.

"The school atmosphere is compounded of freedom and guidance. For the finest blend of these ingredients there are no formulas or recipes except the ones prompted by insight and a healthy sensitivity," (page 2). The authors of this book certainly have both, and have succeeded very well in communicating the fruits of these qualities to the reader.

The book is packed with recorded incidents and conversations that demonstrate the authors' point of view. Without for a moment losing its warmth, it covers, chapter by chapter, the basic areas that pre-school guides generally cover. Because of the richness of the concrete examples that are given, it makes an ideal guide for new teachers, who might find standard guides boring. There is no bibliography, which seems a lack, but very adequate bibliographies for pre-school teachers can be found elsewhere.

This book is excellent for new church school teachers who may be short on experience but long on willingness. These teachers should be aware that schools that meet but one day a week, as do church schools, make the warm relationships and deep learning, evident in this book, difficult to achieve.

An interesting question may be raised. Many of the churches are advocating the methodology demonstrated in this book, in their new curricula for pre-school children. But methodology is always based on a theology or philosophy, and the philosophy behind this approach, as stated in the preface and elsewhere in the book, might be described as reverent agnosticism. Can this methodology really be derived from an orthodox religious position also? — Edith F. Hunter, Division of Education, Council of Liberal Churches, Boston.

BOOK NOTES

The Word and His People; a Bible Study Guide. By SUZANNE DE DIETRICH. Greenwich: The Seabury Press, 1958, 32 pages. No price.

While this guide may be used independently, it will be far more effective when it is made the basis of a study of the author's The Witnessing Community, published by Westminster Press, for each section, in addition to daily Bible readings and questions for group discussion, has a chapter of the other volume as a reference. The material is arranged for group study, the method of Bible discussion for which the author is well known. The point of view is that of the Biblical theologian, beginning with man's broken relationship because of his sin, continuing through the Biblical revelation showing God's activity through his reconciling love, and ending with a discussion of the place of the Church and her members as messengers of reconciliation today. This should find wide acceptance in Bible study groups. - Charles E. Batten, Associate Professor of Christian Education, Episcopal Theological School, Cambridge, Massachusetts. JE JE JE

The People of God in the Old Testament. By H. J. KRAUS.

The Psalms as Christian Praise. By R. B. Y. SCOTT.

Matthew's Witness to Jesus Christ. By H. N. RIDDERBOS.

One Lord, One Church. By J. ROBERT NELSON.
New York: Association Press, 1958. \$1.25 each.
Four more World Christian Books are off the
press. These very valuable, brief, low priced studies
intend to present in fairly simple language basic
Christian beliefs. The four books under review
are divided equally between the Old and New Testaments.

The survey of The People of God in the Old Testament is a good one, and Dr. Kraus has presented a clear and vivid picture of "the people of God" and the connecting link of history between "the chosen people of the Old Testament" and the emergence of the Christian fellowship. Dr. Kraus answers many questions about why God chose a particular people for the announcement of his purpose. He ends up his book with a treatment of "the new people of God" as the fulfillment of the Old Testament promise.

The Psalms as Christian Praise is a fresh emphasis on the Psalter as a treasure-house of Christian praise. Dr. Scott throws light on many teachings in the Psalter which are often overlooked, and makes the Psalter come alive as a book of devotion.

Very little needs to be said about the treatment of St. Matthew's Gospel by Herman Ridderbos, since it is a straightforward commentary dealing with each section of Matthew's witness seriatim, with emphasis on "the King and the Kingdom." This book is extremely valuable as a guide for Bible study centering on Matthew's gospel.

For ecumenical Christians, and all Christians should be ecumenical, the fine little book by J. Robert Nelson, sometime Secretary of Faith and Order of the World Council of Churches, is an excellent summary of the present day movement for Christian unity. Anyone who wishes to be brought up to date and learn something about the progress made in this century toward a reunion of churches, can do so in a very few moments by reading this ninety-three page book. Particularly challenging are the twelve vital questions Dr. Nelson propounds in his last chapter. This book should be an excellent addition to the follow-up material to the North American Regional Conference on Faith and Order at Oberlin, Ohio, 1957. - James W. Kennedy, Rector, Church of the Ascension, New York City.

To Read The Rible, Rev. Ed.

How To Read The Bible, Rev. Ed. By JULIAN PRICE LOVE. New York: Macmillan, 1959, 189 pages. \$3.95.

Professor Love has brought up to date (with scriptural references based on the Revised Standard Version) his well known survey of the Bible. His approach is through what he calls "units of thought" by which he means biblical passages which are united by a common theme and which should, therefore, be read and understood as a whole. This method is particularly elaborated in separate and lengthy chapters on units of reading in the Old and New Testaments. Other excellent chapters include: Reading A Book According To Its Story Divisions; Reading Books Together; Reading The Bible With Children; and Kinds of Literature in The Bible. This book is not a text in the usual sense; it is more a living companion to the Bible.

This reviewer asked a layman friend to read and appraise this book. His reply was enthusiastic. He expressed the hope that it could be used as a basis for a study group in his church. I would agree. If a church group wants to gain a better appreciation of the Bible and is willing to take the time for perusal, it would find Professor Love's book highly readable and instructive. — Deane W. Ferm, Montana State University, Missoula, Montana

A Handbook for the Jewish Family. By ALEX J. GOLDMAN. New York: Block Publishing Co., 1958, 420 pages. \$4.95.

Judaism has always placed emphasis on family unity. On the doorpost of a house in which a Jewish family lives one can find a "mezuzah," a small parchmont scroll inserted in a small container. On the scroll is the word "Almighty" and a prayer which begins "Thou Shalt love the Lord Thy God."

This symbol reminds the Jew that his home is to be a "small sanctuary" — one in which there is

love, kindness, mercy and justice. The mezuzah reminds the household that activities of a religious nature should be part of the life of its dwellers.

A recent book published by Block Publishing Company contributes significantly toward the above desired end. Written by Rabbi Alex J. Goldman, A Handbook for the Jewish Family — Understanding and Enjoying the Sabbath and Holidays presents concisely but adequately the meaning of each Jewish festival, the customs and practices of each and the home ceremonials to make the holidays meaningful. Songs, legends, poems, games and creative art activities are suggested for Mother, Dad and children.

Of added interest the author has a section on prayers for children, the books of the Bible, a glossary of terms and Hebrew names for children. In 420 pages Rabbi Goldman has written an all-encompassing book. For parents who seek to add "Jewishness" to their homes, for the Jewish Religious School teacher who is eager for a one-volume reference, for the Christian who wishes to learn basic essentials of Judaism, A Handbook for the Jewish Family can prove a valuable possession.—Raymond Irrael, Director of Education, Temple Emanu-El, Dallas, Texas.

All Through the Year. By GRACE MCGAVRAN. St. Louis: Bethany, 1958, 126 pages. \$2.50.

Miss McGavran, a sensitive writer of children's material, appears to include two approaches in her very readable little devotional column, All Through the Year. By far the majority of her poems, prayers, and stories will be a means to true worship when rightly used, as "A Hymn of Praise" and "I Will Give Thanks." Then one stumbles on such a story-prayer as p. 14 that could be guilt-producing unless the prayer led the boy to face the concrete situation, ask for forgiveness of God and his father, and accept some responsibility for cleaning up, rather than praying 'resolves' into tomorrow. Or, the prayer p. 23 directs the worshipper to the easy 'every little child' and 'my loving ways' instead of the hard encounter with the one sitting in the next chair who may be pinching.

These raise the whole question of what criteria the author had in mind in writing a devotional book for children. Is she suggesting that children themselves and their standard of behavior become the center of the child's world, or is she seeking to help them look out from their very earthy, concrete, and often tangled relationships to a Center beyond themselves? Is it the 'oughtness' of how one must act tomorrow, or is it the offering of today's happening to God for judgment, for forgiveness, and in praise? One approach may lead to a sense of guilt; the other to responsible relationship.

In spite of these questions raised about a few of the prayers the book is over-balanced by the fine songs of praise, delightful stories, and the carefully chosen Bible verses. — Nelle Morton, Drew University Seminary, Madison, N. J. Preaching: The Art of Communication. By LESLIE J. TIZARD. New York: Oxford Press, 1959, 107 pages. \$2.25.

In this book Dr. Tizard, for many years before his early death the minister of Carr's Lane Presbyterian Church of Birmingham, has left a legacy for which all preachers and preachers-to-be can be grateful. In the first chapter he makes clear what preaching is: the proclamation of "the historical facts through which God revealed Himself and acted for man's salvation" - facts which are to be made real through the evidence in human experience, including the experience of the preacher himself. Then come two chapters on the personality of the preacher, and a long and rich one on the art of communication. As one looks at the titles prefixed to the clear sections of this chapter, one might think that Dr. Tizard was saying what has been said by other writers before; but as a matter of fact, though he deals with realities which other men have recognized, he does it in a way so fresh and incisive that the total message is newly stimulating. The book concludes with a chapter on pastoral preaching. Every member of a congregation, writes Dr. Tizard, like the patients of a doctor, needs to be treated as an individual. And,

"There is no expeditious road To pack and label men for God, And save them by the barrel-load."

Finally, therefore, Dr. Tizard makes plain the qualities which the man in the pulpit must show in his preaching if people are to be drawn to him as to an approachable human being who will have both the desire and the knowledge to help them in their actual needs. — W. Russell Bowie, Alexandria, Va.

JE JE JE

Power in Preaching. By W. E. SANGSTER. Nashville: Abingdon Press, 1959, 110 pages. \$2.25.

It is a happy thing when a man can write important truths about preaching briefly and with such clearness that each word counts. That is true of Dr. Sangster's Power in Preaching. He limits himself to one particular theme of the need for "ceaseless vigilance to keep intact within the soul the citadel of faith both in the gospel itself and in preaching as God's supreme method in its proclamation." He shows first how power can sometimes go out of preaching and leave a man dulled and uninspiring. How shall he preserve, or, if he has lost it, regain his spirit of power? The essential answer is given in the title of the second chapter, "Keep to Centralities." "For a generation past, he writes, "the Protestant pulpit in Britain and America has dealt too much with marginal things." 'What is needed," Dr. Sangster says, "is the doctrinal preaching that leads men back to the great How Dr. Sangster would have the preacher carry out that purpose is revealed in the titles of subsequent chapters: "Work At It," "Make It Plain," "Make It Practical," "Glow Over It," "Steep It In Prayer." — W. Russell Bowie, Alexandria, Va.

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Speech In The Pulpis. By P. E. SANGSTER. New York: Philosophical Library, 1959, 84 pages. \$2.75.

If Dr. W. E. Sangster's book was a valuable one, this book by Dr. Sangster's son is even more so. It is as good a treatment of the importance of a minister's voice and speech and of what can be done to develop effective speech as any one could wish or is likely to find. It is concise, pointed, powerful, and yet humorous and thoroughly practical throughout. Commended in a Foreword by Leslie D. Wetherhead, it begins with the author's own outline of the book's purpose, which is warm and encouraging. Then follow chapters on the technique of speech, which not only are excellent in their general counsel but also are sparked with such vivid illustrations and are enriched with such practical exercises that the book can be a long continuing resource. - W. Russell Bowie, Alexandria, Va.

38 38 38

Why Marriages Go Wrong. By JAMES H. S. BOS-SARD and ELEANOR STOKER BOLL. New York: The Ronald Press, 1958. 224 pages. \$3.50.

Although the title may give the opposite impression, this book is constructive and forward looking. Its purpose is to improve the prospects of "marriages going right."

The seriousness of the marriage crisis in the United States is summarized in two sentences: "When one combines the data on divorce, annulments, desertions, separations, and reported unhappiness among couples living together, the proportion of family discord is amazing. At any one moment, certainly one out of every three, and possibly one out of every two, couples is chafing at the domestic bit" (p. 13).

Marriage and parenthood are personal experiences but they have important significance for society as a whole. This is not recognized by many persons who plan to marry or to have children. Nor is the social significance of marriage and parenthood always recognized by society itself. Witness the indifference to marriage and family outcomes.

Particularly helpful to church leaders is the discussion in Why Marriages Go Wrong of family groups and what contributes to their stability and strength. The place assigned to family heritage, meal, and special rituals will open interesting possibilities for family and church readers.

Throughout the entire volume there are many enlightening case histories of actual marriage or family situations. This book does not presume to deal specifically with family religion or church programs or beliefs. — Richard E. Lentz, Indianapolis, Indiana.

Human Nature and Christian Marriage. By WIL-LIAM P. WYLIE. New York: Association Press, 1959, 128 pages. \$2.50.

The framework of ideas developed in Human Nature and Christian Marriage is, in general, that of the teachings of the more conservative element in the Church of England in relation to love, sex, and marriage. However, ministers of all denominations will find the book a fruitful source of sermon topics. Thought-provoking approaches are made to viewing marriage as a "vocation" to which a couple is "called," and to solving the dilemma of "triangle" situations by accepting death as the gate of life. (Neither suicide nor bliss in the Hereafter is implied).

Unfortunately, for the American reader, the style in which this book is written is not too easily acceptable. Quotations from such varied sources as The Daily Express, and T. S. Eliot's "The Cocktail Party" titillate, major subjects such as the differences between the sexes, and the problems of the unmarried in regard to sex are touched on, but not really explored. The work of American family sociologists, such as Folsom, Hill, and Burgess, is not even mentioned. As a source of help for young people who are trying to think out the place of love, sex, and marriage in their lives, this book has neither the stimulating approach of an older book, to which it makes frequent references, i.e., Gilbert Russell's Men and Women (S. C. M. Press), nor the relevance to the American scene of Henry Bowman's recent A Christian Interpretation of Marriage (Westminster Press). -Ethel M. Nash, Bowman Gray School of Medicine, Winston-Salem, N. C.

The Meaning of Worship. The Lyman Beecher Lectures for 1958. By DOUGLAS HORTON. New York: Harpers, 1959, 152 pages. \$2.75.

Dean Horton's lectures are a gracious presentation of the meaning of worship in terms of ends, rather than means, and as a response to the divine initiative. Some excellent things are said about the personal relationships known in the worship experience as self-authenticating, and the character of Christian worship as "always corporate, even when it appears to be individual." The treatment is mainly psychological and homiletical, rather than philosophical. Biblical words and concepts are only occasionally discussed.

The weakness of the book lies in the looseness of the concept of the sacramental, which is used to cover almost any and every type of Christian worship, because Christ is for the author the chief sacramental vehicle" of God. Thus the extraordinary claim is made that there is no difference between non-sacramental and sacramental worship except one of form. There is no hint that sacraments might be different because of the Lord's institution and interpretation of them. Similarly, the author has no doctrine of the ministry other than

that of leadership; and though he struggles to distinguish the concept of ministerial "order," he completely confuses it with organization. These confusions arise from a great vacuum — the absence of any theological notion of the Church. Hence he cannot understand why inter-communion should be a problem amongst Christians that share belief and life in the one Christ. — Massey H. Shepherd, Jr., Church Divinity School of the Pacific, Berkeley, Calif.

JE JE JE

God and Fraud. By LEONARD GROSS. New York: McKay, 1959, 215 pages. \$3.95.

Backed by a thorough investigation of what many people are doing in the attempt to relate the findings of psychiatry and theology in terms of practical outcomes, this book presents in popular fashion a story sure to be of interest to lay people. The author has presented his results in journalistic fashion, but not irresponsibly so. Where the conclusions are questionable, it is because he reports what he thinks he has discovered. One of the chapters that gives the flavor of this approach is entitled, "God, Freud, and Susan Peters," which reproduces what happens at a parish life conference in such a way that the reader feels involved. Readers of RELIGIOUS EDUCATION will find many friends pictured here: Earl A. Loomis, Father William J. Devlin, Rabbi Fred Hollander, Granger Westberg, Reuel Howe, and George Hedley. I wish all reporters would do this much research. - R. C. M.

Moral Principles in Education. By JOHN DEWEY. New York: Philosophical Library, 1959, 61 pages. \$2.75.

"The one thing needful is that we recognize that moral principles are real; that they are inherent in community life, and in the working structure of the individual. If we can secure a genuine faith in this fact, we shall have secured the condition which alone is necessary to get from our educational system all the effectiveness there is in it. The teacher who operates in this faith will find every subject, every method of instruction, every incident of school life pregnant with moral possibility." With these words, John Dewey concluded his essay many years ago. What he said then still needs to be taken into consideration. — R. G. M.

JE JE JE

A Concise Dictionary of Judaism. By DAGOBERT D. RUNES. New York: Philosophical Library, 1959, 237 pages. \$5.00.

This is a handbook, bringing snatches of Jewish life to the reader in thumbnail fashion. To this has been added 60 full pages of illustrations. In a sense, the Dictionary is a pot-pourri and will delight those who like to pick up little bits of information here and there. — Edward Zerin, Temple B'nai Jeshurun, Des Moines, Iowa.

Just Call Me Pastor. By ROBERT E. SBGERHAM-MAR. Illustrated by DONALD J. WALLERSTEDT. Rock Island, Illinois: Augustana Press, 91 pages. \$2.00.

In this second little volume of their adventures, the Peter Pulpitpounder family moves to the big city. Getting adjusted to paved streets and bottleneck traffic is the least of Pastor Peter's worries as he comes face to face with desperate thieves and despairing families in his new parish. The Scandinavian Christmas celebration is as authentic in the city as in the country, and the oldest son's marriage a rich climax to the book. All this is recounted with an unusually deft mixture of the light-hearted and the perceptive, the whimsical and the deeply religious. With disarming ease the author moves from gentle fun-poking to profound appreciation of the ministry, its life and work. For whom is the book written? That's a bit difficult to say. For adults - yet children would enjoy having it read to them. For laymen - but the clergy will chuckle over the portrait of themselves. JUST CALL ME PASTOR seems to be for anyone with warm sympathies and a lively imagination. -Frances Eastman, Editor, Children's Religion, Boston, Mass... JE JE JE

They Stand Invincible: Men Who Are Reshaping Our World. By ROBERT MERRILL BARTLETT. New York: Crowell, 1959, 262 pages. \$3.50.

Here are a dozen heroes of modern times, each having made a genuine contribution to the ongoing work of faith in God. Some, such as Kagawa and Schweitzer, are familiar, but others are working in less glare of public opinion. Bhave, Yen, Lemkin, and Hussein stand alongside Martin Luther King, Jr., Alan Paton, and Arthur Holly Compton. These chapters will capture the imagination of teenagers as well as of adults. — R. C. M.

Dating, Mating and Marriage. By JESSIE BER-NARD, HELEN E. BUCHANAN, and WILLIAM M. SMITH, JR. Cleveland: Howard Allen, Inc., 1958, 410 pages. \$4.75 (\$3.50 paper).

This is a case-book type of textbook for courses in education for marriage. The cases are taken from reports by those involved as they tell their own stories. The cases are aimed at middle-class young people, avoid abnormal situations, follow the case method approach, and are suitable for discussion. The book should be valuable primarily as a resource book to go along with a text. — R. C. M.

The Light Wishin Us. By ALBERT SCHWEITZER. New York: Philosophical Library, 1959, 58 pages. \$2.75.

This little book is a collection of pithy quotations from seven of Schweitzer's books. They are chosen with wisdom and provide a summary of the great man's reactions to his world. — R. C. M.

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